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The Scottish Text Society.

James Wilkie

ANE TREATISE CALLIT

THE COURT OF VENUS

ANE TREATISE CALLIT

THE COURT OF VENUS

DEUIDIT INTO FOUR BUIKIS

NEWLIE COMPYLIT BE

IOHNE ROLLAND IN DALKEITH, 1575

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INTRODUCTION.

I.

JOHN ROLLAND.

LITTLE is known of John Rolland. If he was not born in Dalkeith, he spent part of his life in it. From a writ[1] lately discovered among the Laing Charters by the Rev.

[1] The Writ is as follows :—"In Dei Nomine Amen. Presens publicum instrumentum cunctis pateat et sit notum, quod anno dominice incarnationis millesimo quingentesimo quinquagesimo quinto, die uero mensis Februarii vigesimo secundo, indictione decima quarta, Pontificatusque sanctissimi in Cristo Patris et Domini nostri Domini Pauli diuina prouidencia Pape quarti anno primo; In mei notarii publici et testium subscriptorum presentia personaliter constitutus Vilelmus Nymmyll filius et heres quondam Vilelmi Nymmyll in Dalkeyth cum consensu et assensu Iohannis Nymmyll sui aui ac tutoris accessit ad illam suam acram terre vulgariter nuncupatam The Thornycrukis jacentem in territorio de Dalkeyth inter terram Iohannis Nymmyll ex occidentali et terram Thome Portus ex orientali ab una et altera partibus; Et ibidem prefatus Vilelmus Nymmyll statim saisinam hereditariam pariter et possessionem corporalem actualem et realem totius dicte acre terre cum pertinentiis, viz., ane est Thornycruik, ane vest Thornycruik, ane quhyte but, ane Ruderfurd syd, ane small but beȝond the Thornycruik burn ex parte occidentali dicti torrentis in lie Rinrig per deliuerationem terre et lapidis fundi ejusdem secundum tenorem carte confecte dedit tradidit et suis propriis manibus deliberauit honeste mulieri Margrete Portus et Vilelmo Calderuod ejus filio ac eorum alteri diutius viventi et eorum heredibus quibuscumque saluo tamen jure cujuslibet juris solemnitate in similibus vsitata omnino seruata Super quibus omnibus et singulis prefati Margreta Portus et Vilelmus Calderuod ejus filius a me petebant sibi fieri hoc presens publicum [instrumentum] vel instrumenta vnum aut plura acta erant hec super solum dicte acre terre novam circiter decimam ante meridiem sub anno mense die indictione et pontificatu quibus supra presentibus ibidem honestis viris Alexandro Liddale, Andrea Bynnyng, Kentigerno Weddell, Iohanne Harwe,

John Anderson, and communicated by Mr Small, Librarian of the Edinburgh University, we learn that he was a presbyter of the diocese of Glasgow, and that in 1555 he acted as a notary in Dalkeith. From his poem, 'The Court of Venus,' it is plain he was thoroughly versed in Scots law. Nor is this to be wondered at; for "at an early period, when the Canon Law prevailed in Scotland, few persons, it is believed, other than ecclesiastics, were qualified to exercise the office of notary in executing deeds and other legal instruments. This arose from the circumstance that they were almost the only persons who were competent by their education and a knowledge of Civil and Canon Law. Each notary held his appointment by Papal and Imperial authority, confirmed by the Bishop of the Diocese, as Ordinary. By an Act of King James the Third, dated 20th November 1469,[1] the Imperial authority was set

et Vilelmo Murray, cum diuersis aliis testibus ad premissa vocatis pariter et rogatis. Alleluya.

Et Ego uero Ioannes Rolland Presbyter Glasguensis Diocesis publicus sacra auctoritate apostolica notarius quia premissis omnibus et singulis dum sicut premittitur dicerentur agerentur et fierent vnacum prenotatis testibus presens interfui eaque omnia et singula sic fieri vidi, sciui et audiui, ac in notam cepi ex qua hoc presens publicum instrumentum manu mea propria fideliter scriptum exinde confeci et in hanc publicam instrumenti formam redegi, signoque subscriptione et nomine meis solitis et consuetis signaui In fidem robur et testimonium omnium singulorum et premissorum rogatus et requisitus. Alleluya.

[1] Item It Is thocht expedient that sen Oure Souerane lord has ful Jurisdictioune & fre Impire within his Realme þat his hienes may mak notaris & tabellionis quhais Instrumētes sal haue ful faith in all contractes Ciuile within þe Realme. And in tyme cūmyn þat na notaris maid nor to be maid be the Imperouris Autorite haue faith in contractes Ciuile within þe Realme les than he be examinyt be þe ordinare & approuit be þe Kinges hienes And þat ful faith be gevin to the papale notaris in tymes bygane & to cum In all thare Instrumētes And als þat ful faith be gevin to all Instrumētes gevin of before be þe Imperiale notaris like as þai ar of vail And atoure þat þe notaris to be maid be Oure Souerane lorde be examinit before þair ordinaris bishopis and haue certificacioune of þame þat þai ar of faith gude fame science & lawte according for þe said office.—*The Acts of the Parliaments of Scotland*, vol. ii. p. 95. Printed by command of His Majesty George III. 1814.

aside in favour of the King; yet only those who held a commission from the Pope could act in matters spiritual or beneficial, while laymen were employed by virtue of regal authority in matters civil."[1]

Rolland is the author of another poem entitled 'The Seuin Seages.' From the description of the decline of Rome's greatness given by him in the beginning of this poem, it may be concluded with some degree of probability that he became a convert to Protestantism. He says:—

"Thay tuke na cure of na mānis fauour nor feid,
Sa thay become of all the warld the heid:
And had thairof the haill Authoritie,
Bot this was not in time of Papistrie,
For fra that time yt Papis was maid in Rome,
Of all vertew that Cietie was maid tome.
And day be day fra all vertew decrest
Continuallie the self it ay opprest.
For thre strangers rais vp in that Cietie.
Quhilkis of befoir na way wald sufferit be,
The commoun weill caus thay war ay agane
Thairin thairfoir thay wald not thole remane
Bot fra Papis come that Nobill towne within
It did abound sa sair in deidly sin,
And that na stait to Clergie was compairs,
Sa weill thay treit thir thre vncouth strangairs,
Quhilk thre thir was, the first lurkand haitrent
The secund was, ȝoung counsall and consent,
Singular profite it was the thrid I wis,
Quhilk thre was caus to gar Rome go amis.
And causit it tine the greit triumphand Name,
And to be callit the hous of warldlie schame.
Tint the greit rowmes and warldlie possessioūs
That thay conquest fra diuers vther Crowns.

[1] *Memoir of Robert Henryson*, prefixed to the edition of 'The Poems of Robert Henryson' by David Laing, p. xiv.

All sic become throw wickitnes and vice,
Of the Papists, and thair foule Merchandice.
For thay wald gar ane pound of meltit leid
Bring thame againe the wecht of golde sa reid.
And gar the hippis of ane deid Zow or skin
Assolȝe ȝow of all ȝour deidly sin,
Incontinent in heuin vp to be brocht,
Contrair Gods will, quhidder he wald or nocht."[1]

One can hardly think Rolland would have written in this strain had he remained a faithful son of the Roman Church. On the other hand, from expressions in 'The Court of Venus' he seems to have been of the Roman faith at the time he wrote that poem:—

"And maist part was my prayers to con
Knowit on breist, and Cor mundum I [cryde]."[2]

And—

"With beidis in hand crossand & sayand creid."[3]

It may therefore be inferred that he embraced the Protestant faith during the interval between the writing of 'The Court of Venus' and 'The Seuin Seages' if he did embrace it.

II.

CIRCUMSTANCES OF THE WRITING OF THE POEM.

In the Prologue to 'The Seuin Seages' are told the circumstances of the composition of 'The Court of Venus.' They were as follows: Four poets, David Lindsay, John Bellenden, William Stewart, and Durie, Bishop of Galloway, flourished at the Scots Court:—

[1] 'The Seven Sages in Scottish Meter,' by John Rolland of Dalkeith, pp. 1, 2. (Bannaytine Club, 1837.)

[2] 'The Court of Venus,' i. ll. 44, 45.

[3] Ibid. ii. l. 565.

"In Court that time was gude Dauid Lyndsay,
In vulgar toung he bure the bell that day
To mak meter, richt cunning and expart,
And Maister Iohne Ballentyne suith to say
Mak him marrow to Dauid weill we may.
And for the third, Maister Williame Stewart,
To mak in Scottis, richt weill he knew that Art.
Bischop Durie, sum tyme of Galloway,
For his plesure sum tyme wald tak thair part."[1]

He appeared before them asking leave

"to schaw my diligence
To manifest my waik wit and Ingyne,
At thir foursum asking leif and licence,
With hat and hand keiling with reuerence
Me for to leir ane lessoun or a lyne
Of thair prettick to me ane point propyne."[2]

They proposed to him something in the form of a dialogue—

"For to begin (quod thay) we wald ze drew
Sum Dialog, or argument that is best,
And that will mak zour mater manifest."[3]

The proposal was rejected:—

"And sa fra thame Incontinent me drest,
And tuke gude nicht, and said gude schirs adew."[4]

He supped, went to bed, and had a dream. Queen Venus appeared to him, and suggested a subject:—

"Sa in my sleip me thocht I saw swythlie
Lady Venus cumming and spak to me,
And said I am cum with the for to ressoun,
Thairfoir my wordis, se that thow not chessoun,
Tuitching my stait, honour and dignitie
Forzet me nocht quhen thou makis thy Sermoun."[5]

[1] 'The Seven Sages,' Prologue, A ij. front. [2] Ibid. A ij. front.
[3] Ibid. A ij. back. [4] Ibid. A ij. back. [5] Ibid. A ij. back.

When he awoke in the morning he thought of his dream and how he would carry out the suggestion of Venus:—

"Sa on the morne quhen time was for to ryse
I thocht I wald begin my Interpryse,
And rememberit on Venus Lady Quene
Kest in my mynd ofter nor anis or twyse
That she bad me with hir mater auyse."[1]

Difficulties in carrying out the Queen's order arose in his mind:—

"And I knew small quhat hir mater did mene
Considdering at me hir self had bene.
I wist nocht weill quhat mater to deuyse,
Her for to pleis, and to eshaip hir tene."[2]

At last he began:—

"And sa at schort my pen I tuke in hand
Began to wryte at Quene Venus command
Ane lytill Quair, I ken nocht gif ze knaw it,
Embrowd about with barbarus termes bland
And with trym termes maist vsit vp on land
As to the Name Dame Venus Court they caw it."[3]

When he had finished his poem, he 'delyuerit it' to his

"Maisters four,
Quha it ressauit, and reddelie red ouir."

They were pleased with it, as well as those that heard it read, with the exception of 'ane prydfull pure Putane':—

"This lytill Quair, quhen thay had red and endit,
Sum said that hard, thay greitlie it commendit,
And sa beliue delyuerit it againe
To euerie verse thairin thay condiscendit,
And said thay wist, thairwith nane was offendit
Except it war ane prydfull pure Putane,
At quhais wordis men wald tak small disdane,
Quha that fand faltis, all four thay wald defend it
Be word and deid, with micht and all thair mane."[4]

[1] 'The Sevin Sages,' A ij. back.
[2] Ibid. A ij. back.
[3] Ibid. A ij. back.
[4] Ibid. A iij.

III.

ANALYSIS OF THE POEM.

In the Prologue the author starts from the idea that the planets rule the lives of men, and that men are divided into four classes—viz., the Phlegmatic, the Sanguine, the Choleric, and the Melancholic. The four elements, Earth, Fire, Water, and Air, join with the planets in forming the constitution of each man. He then gives numerous examples of the dispositions and pursuits of men, and speaks against the reckless immoral way in which many were living. Instead of following these bad men, he takes upon himself to write his poem. He addresses himself to "Gentilmen," and not to "Rurall folk"; and confesses he is willing to submit to the correction of learned men, and brings forward examples of the works of the most famous men being "reprouit" by others.

He concludes the Prologue by an address to his Book. "The First Bvik" opens on St Valentine's Day, on which he goes out by "anc valay-sydc"—for the most part his "prayers to con." While walking there, he sees two gentlemen walk into a garden. He hides himself, that he may hear what may be their conversation. He first describes their appearance and dress. The two are Desperance and Esperance, and their conversation is on love. An argument is carried on between the two: Desperance speaks against love, and Esperance in defence of it.

The argument comes to an end quite suddenly by Esperance fainting at the rude way in which Desperance attacks love. News is carried to Venus of what had befallen her true "knight," and she appears, and consoles him. He soon recovers. But despite has been done to

Venus and her ladies, and Desperance must give satisfaction. She summons all her ladies by the sound of "ane nobill horne." They obey the call. Venus tells them all that has taken place. The ladies hold a consultation, and come to the conclusion that Desperance must be tried at "ane assyse." Venus agrees to this, and a summons is issued against the culprit. Nemesis is "scherif sic Actis to fulfill." Desperance undertakes to appear at the assyse of which Rhamnusia is appointed judge.

"The Secund Buik" tells how Desperance set out

> "for to fang sum defence,
> And for to get sum Aduocat expert."[1]

He goes first to "the seuin digne Doctouris in all Art," and asks them to undertake his defence. They refuse, but give him a letter to "the nine Musis sweit and swaue." He sets out in search of the "nobill" nine. At last he finds them "in thair chalmer clois." He delivers to them his "small missiue." They read it, but will not "intermell with sic thing," and send him to "the Nobillis nyne." Then follows an account of the nine. He delivers to them

> "The small missiue withouttin circumstance."[2]

They read, and send him on his way to "the ten Sibillais." He wanders long

> "Throw wildernes, quhair he na luging saw:
> Throw mos and myre, and mony hie Montane
> Till he come to mont Caucasus of snaw."[3]

Wearied, he sits down, and falls asleep. While asleep Lady Spes appears to him, and encourages him. He awakes and pursues his journey, after giving vent to his distress, till he comes to "ane Palice prelucent," the abode of the ten, of

[1] ii. ll. 3, 4. [2] ii. l. 325. [3] ii. ll. 387-389.

whom a description is given. He again presents his missive. They give him no help, but order him to go to "the thre fatales." He describes their palace and their work. They give him no comfort, but send him to Vesta. He sets out, with Hope as his guide, and in due time arrives at her palace; and after some difficulty, he gains admission to it. He tells his story, and Vesta undertakes his defence.

"The Third Buik" contains the trial. The Court is constituted, the jury is chosen, the accusation is read, and Venus and Vesta argue the case at length, supporting their arguments with proofs taken chiefly from Sacred History.

"The Fourt Buik" gives the account of the decision. Desperance is found guilty of treason, and is condemned to death. He is, however, recommended to mercy. After some persuasion, Venus extends mercy to him, takes him into favour, makes him a knight of her own, and changes his name to Daliance. Then follow a tournament and a feast. At the feast appears the author, and begs for alms. He is refused, ill-treated, and at last "schot ouir the stair."

He goes at once and writes his poem.

IV.

THE IDEA AND STRUCTURE OF THE POEM.

There cannot be much doubt but that the idea of the structure of the poem is taken, in the first place, from "The Courts of Love," which owe their existence to the Troubadours, and which had no little influence on much of the earlier poetry; and in the second place, to poems that were well known to Rolland—viz., "The Court of Love," for long attributed to Chaucer, "The Assembly of Foules,"

"The Floure and the Leaf," and "The Complaint of Pité." Reference is made in the Notes to parallel passages in these poems. Our poet had another poem which must have influenced him in the treatment of his subject, "The Tale of the Dog, the Sheep, and the Wolf," by Robert Henryson (1430-1506), teacher of the Abbey School, in the Monastery of Dunfermline. The fable[1] illustrates the forms of the old Consistorial Court, and is as follows:[2]—

"Esope ane taill puttis in memorie,
How that ane Dog, because that he wes pure,
Callit ane Scheip to the Consistorie,
Ane certane breid fra him for to recure:
Ane fraudfull Wolf was juge that time, and bure
Authoritie and jurisdictioun;
And on the Scheip send furth ane strait summoun.

For be the use and cours of commoun style,
On this maner maid his citatioun:
'I, Maister Wolf, pairtles of fraud and gyle,[3]
Under the panis of hie suspensioun,[4]
Of greit cursing, and interdictioun,
Schir Scheip I charge thee straitly to compeir,
And answer to ane Dog befoir me heir.'

Schir Corbie Ravin wes maid Apparitour,
Quha pykit had full mony scheipis ee;
The charge hes tane, and on the letteris[5] bure,

[1] 'The Poems and Fables of Robert Henryson,' by David Laing, pp. 148-153.

[2] "The fable of 'The Dog, the Wolf, and the Scheip' contains the *form of process* before the ecclesiastical court. It is a singular performance, will be entertaining to lawyers, and may, perhaps, suggest some observations not to be found in books."—HAILES.

[3] "The summons or writ is issued in the name of the Wolf, before whom the cause between the Dog and the Sheep was to be tried. *Pairtles* is *neutri favens*."—HAILES.

[4] "Under ecclesiastical pains, in case of contumacy; first, of suspension from divine offices, and then of absolute extrusion from the Church itself."—HAILES.

[5] "Charges to pay or to perform, issued in the name of the Sovereign, are still termed the *King's Letters*."—HAILES.

Summonit the Scheip befoir the Wolf, that he
Peremptourlie, within twa dayis or thre,
Compeir under panis in this bill,
To heir quhat Perrie Dog will say thee till.

This summondis maid befoir witnes anew,
The Ravin, as to his office weill effeird,[1]
Indorsat hes the write, and on he flew:
The selie Scheip durst lay na mouth on eird,
Till he befoir the awfull juge appeird,
The hour of cause, quhilk that the juge usit than,
Quhen Hesperus to schaw his face began.[2]

The Foxe wes Clerk and notar in the cause,
The Gled, the Graip at the bar couth stand,
As Advocatis expert in to the lawis,
The Doggis pley togidder tuke on hand,
Quhilk wer confederate straitlie in ane band,
Aganis the Scheip to procure the sentence;
Thocht it was fals, thay had na conscience.

The Clerk callit the Scheip, and he wes thair:
The Advocatis on this wyse couth propone:
Ane certane breid, worth five schillingis or mair,
Thow aw the Dog, of quhilk the terme is gone.
Of his awin heid, but advocate allone,
The Scheip avisitlie gaif answer in the cace,
'Heir I declyne the juge, the tyme, the place.

'This is my cause, in motive and effect:
The law sayis, it is richt perrilous
Till enter in pley befoir ane juge suspect;
And ye, Schir Wolf, hes bene richt odious
To me, for with your tuskis ravenous,

[1] "Well instructed in what concerned the duties of his office. *As effeiris*, as becomes, is a constant expression in our law-style."—HAILES.

[2] "The Wolf held his court while the sun was down. 'On every Wednesday morning next after Michaelmas-day, at *cock's crowing*, there is by ancient custom a court held by the Lord of the honour of Raleigh, which is vulgarly called the *lawless* court, because held at an unlawful or lawless hour' (Blount, Customs of Mannours, p. 147)."—HAILES.

Hes slane full mony kinnismen of myne;
Thairfoir as juge suspect, I yow declyne.

'And schortlie, of this Court ye memberis all,
Baith Assessouris, Clerk, and Advocate,
To me and myne ar enemeis mortall,
And ay hes bene, as mony scheipherd wate;
The place is ferre, the tyme is feriate,
Quhairfoir no Juge suld sit in Consistorie,
Sa lait at evin, I yow accuse forthy.'

Quhen that the Juge on this wyse wes accusit,
He bad the parteis cheis, with ane assent,
Twa arbiteris, as in the Law is usit,[1]
For to declair, and gif arbitrement,
Quhidder the Scheip suld answer in jugement
Befoir the Wolf: and so thay did but weir,
Of quhome the namis efterwart ye sall heir.

The Beir, the Brok the mater tuke on hand,
For to decyde, gif this exceptioun
Wes of na strenth, nor lauchfullie mycht stand;
And thairupon, as jugeis, thay sat doun,
And held ane lang quhile disputatioun,
Seikand full mony decreittis of the Law,
And glossis als, the veritie to knaw.

Of Civile Law volumis mony thay revolve,
The Codies and Digestis new and ald;[2]
Contra and pro, strait argumentis thay resolve,
Sum a doctrine, and sum another hald;
For prayer, or price, trow ye, that thay wald fald?
Bot held the Glose, and text of the Decreis,
As trew jugeis: I beschrew thame that leis.

[1] "The Wolf having been declined, he appointed the parties to chuse arbiters who might judge of the declinator. Had the Wolf judged of the declinator, an appeal might have lain to a superior court; but no appeal lay from the judgment of the arbiters. *They* were judges chosen by the parties themselves, and parties cannot appeal from their own deed."—HAILES.

[2] "Alluding to the ridiculous division of the Pandects into *digestum vetus*, *infortiatum*, *et novum*, made by Bulgarus in the twelfth century."—HAILES.

Schortlie to mak an end of this debait,
The Arbiteris, than sweirand full plane,
The sentence gaif, and proces fulminat,
The Scheip suld pas befoir the Wolf agane,
And end his pley. Than wes he no thing fane;
For fra thair sentence couth he nocht appeill.
On clerkis I do it, gif this sentence wes leill.[1]

The Scheip agane befoir the Wolf derenyeit,
But advocate, abaisitlie couth stand.
Up rais the Dog, and on the Scheip thus plenyeit,
Ane soume I payit haif befoir the hand
For certane breid; thairto ane borrow he fand,[2]
That wrangouslie the Scheip did hald the breid;
Quhilk he denyit; and thair began the pleid.

And quhen the Scheip this stryif had contestait,
The Justice in the cause furth can proceid:
Lowrence the actis and the procés wrait,[3]
And thus the pley unto the end thay speid,
This cursit Court corruptit all for meid,
Aganis gude faith, law, and eik conscience,
For this fals Dog pronuncit the sentence.

And it till put to execution
The Wolf chargeit the Scheip, without delay,
Under the panis of interdictioun,
The soume of silver, or the breid, to pay.
Of this sentence, allace! quhat sall I say?
Quhilk dampnit hes the selie innocent,
And justifyit the wrangous jugement.

The Scheip, dreidand mair executioun,
Obeyand to the sentence, he couth tak

[1] "I think the meaning is, I leave the learned to determine whether the arbiters justly repelled the declinator. It has been suggested that 'clerkis *doit*' may signify the instrument-money paid to the clerk of court; and then the sense will be, as the judgment was formal, and instruments taken, the sheep could not bring the award under review."—HAILES.

[2] "I put in bail to prosecute for recovery of a pension or pittance of bread which I had purchased from the sheep."—HAILES.

[3] "In line 29 it is said that the 'Fox wes clerk and notar.'"—HAILES.

His way unto ane merchand of the toun,
And sauld the woll that he bure on his bak;
Syne bocht the breid, and to the Dog couth mak
Reddie payment, as it commandit was:
Nakit and bair, syne to the feild couth pas.

MORALITAS.

. . . . . .

This Wolf I likkin to ane Schiref stout,[1]
Quhilk byis ane forfalt at the Kingis hand,
And hes with him ane cursit Assyis about,
And dytis all the pure men up-on-land.
Fra the Crownar haif laid on him his wand,
Thocht he wer trew as ever wes Sanct Johne,
Slane sall he be, or with the Juge compone.

This Ravin I likkin to ane fals Crownair,
Quhilk hes ane porteouss of the indytement,
And passis furth befoir the Justice Air,
All misdoaris to bring to jugement.
Bot luke gif he wes of ane trew intent,
To scraip out Johne, and wryte in Will, or Wat,[2]
And swa ane bud at baith the parteis tak."[3]

Rolland himself tells us that another poem had much influence on him. It was 'The Palice of Honour,' by Gavin Douglas, Bishop of Dunkeld. It is thus he speaks:—

"Alsua quha list to tak pane or laubour
Out throw to reid the palice of honour,
Maid be Gawine dowglas of Dunkell,
Bischop, and als ane honest oratour.
Profound Poet, and perfite Philosophour.

[1] "It is remarkable that the whole satire of the fable is aimed at the ecclesiastical judge, whereas the application is to the civil. Henrysoun probably stood more in awe of the court spiritual than of the temporal."—HAILES.

[2] "To efface the name of John, and in its place insert that of William or Walter. *Of*, from the Dutch, may imply *or*. It would seem, however, that '*of wait*' is a better reading, which implies *intentionally, on purpose*."—HAILES.

[3] "And thus levy a reward from each of the parties—from John for effacing his name, and from the adversary of William for inserting his."—HAILES.

Into his dayis abone all buir the bell:
In sic practikis all vtheris did precell,
Weill put in vers in gude still and ordour,
Thir Nimphis names, *th*air he dois trewlie [tell.]" [1]

In 'The Palice of Honour' the poet represents himself as going into

"a gardyne of plesance
With sol depaint, as Paradice delectabil,
And blissfull bewis, with blomed varyance." [2]

While in it he falls into a swoon, and is transported to a "wilderness abhominabill and waist." While bewailing his "faitis repugnant"—

"Ane dyn I hard approaching fast me by,
Quhilk mouit fra the plage Sepentrionall,
As heird of beastis stamping with loud cry,
Bot than God wait, how affrayit was I!
Traistand to be stranglit with bestiall." [3]

He hid himself—

"Amid a stock richt priuelie I stall,
Quhair luikand out anon I did espy
Ane lustie rout of beistis rationall." [4]

When the "rout" has passed, he meets with two "Catiues," and asks them who the riders are—

"Yone is the Quene of Sapience but dout,
Lady Minerue." [5]

She is attended by "the prudent Sibillais full of bliss" and other ladies:—

"And thair is als into yone court gone hence
Clerkis diuine, with problemis curius.

[1] 'Court of Venus,' iii. ll. 109-117.

[2] 'Scottish Poems, by John Pinkerton,' in three volumes. London: 1792. 'The Palice of Honour,' vol. i. p. 53, Prologue.

[3] Ibid. p. 62, Part I., st. viii.

[4] Ibid. p. 62, Part I., st. viii.

[5] Ibid. p. 64, Part I., st. xiii.

As SALOMON, the well of Sapience,
And ARISTOTELL fulfillit of prudence,
SALLUST, SENEK, and TITUS LIUIUS.
. . . . . .
Thair veyage lyis throw out this wildernes,
To the PALICE of HONOUR all they go." [1]

Then comes the Court of Diana—

"I not, bot few I saw with DIANE hant." [2]

The Court of Venus follows, and her attendants are numerous:—

"Thair was ARCYTE, and PALEMON aswa,
Accompyniet with fair AEMILIA,
The Quene DIDO with hir false lufe ENEE,
Trew TROILUS, unfaithfull CRESSIDA,
The fair PARIS, the plesand HELENA,
Constant LUCRECE, and traist PENELOPE,
Kind PIRAMUS, and wo begone THYSBE,
Dolorous PROGNE, trist PHILOMENA,
King DAUIDS lufe, thair saw I, BARSABE.
. . . . . .
Ane multitude thay war innumerabill." [3]

He sings from his hiding-place "a ballet of inconstant love," ending with the words—

"Wo worth CUPYD, and wo worth fals VENUS,
Wo worth thame baith, ay waryit mot thay be,
Wo worth thair court and cursit destenie." [4]

The song is heard by Venus and her "rout," and search is made for the delinquent:—

"Fra tre to tre thay seirching but respite.
Quhill ane me fand, quhilk said and greit disdenyeit,
Auant villane thow reclus imperfite." [5]

[1] 'The Palice of Honour,' p. 64, Part I., stt. xiv., xv.
[2] Ibid. p. 67, Part I., st. xxiii.
[3] Ibid. pp. 76, 77, Part I., stt. xlix.-lii.
[4] Ibid. pp. 78, 79, Part I., stt. liv.-lvi.
[5] Ibid. p. 79, Part I., st. lvii.

After much ill-treatment, he is brought into court, and an accusation laid against him:—

"Enthronit sat MARS, CUPYD, and VENUS:
Tho' rais ane clerk was cleipit VARIUS,
Me till accusen as of a deidlie crime,
And he begouth and red ane dittay thus.
Thou wickit catiue wod and furious
Presumpteouslie now at this present time,
My lady hes blasphemit in thy rime,
Hir sone, hir self, and hir court amorous,
For till betrais awaitit heir sen prime." [1]

He takes exception to the whole of the proceedings:—

"Yit first agane the Judge quhilk heer I se,
This inordinate court, and proces quaid,
I will object for causes twa or three." [2]

But it is to no purpose, and he is in danger of being condemned to death, when the Court of the Muses appears. Calliope pleads his cause with effect, and he is set free on condition of singing something in praise of Venus:—

"Bellyue I was releuit of eurie band,
Uprais the court, and all the parlour ceist.

Tho sat I down lawlie upon my kne,
At command of prudent CALLIOPE,
Yeildand VENUS thankis ane thousand syith,
For sa hie friendship, and mercifull pietie,
Excelland grace, and greit humanitie,
The quhilk to me trespassour did scho kyith.
I the forgiue, quod scho, than was I blyth,
Doun on ane stock I sat me suddenlie
At hir command, and wrait this lay alswyth." [3]

From what Rolland says, and from the foregoing extracts, it is plain what influence Bishop Douglas had on him.

[1] 'The Palice of Honour, vol. i. p. 80, Part I., st. lx.
[2] Ibid. p. 81, Part I., st. lxii.
[3] Ibid. pp. 94, 95, Part II., st. xxvi., xxvii.

He treats his subject very much in the same manner, and for the most part in the same measure and rhyme, as the Bishop does. One can understand the expression "beggit termes" (Prol. l. 320), which he applies to his poem; and on reading it, one will be very much of the same mind as the "proper wenche," his "Ant callit Cait," and ready to say with her—

> "sum termes was scho not vnderstude,
> Because thay war sa heich and curious." [1]

Cosmo Innes, in describing the form of procedure in the civil court, says: "Most of the brieves addressed to the sheriff were for making inquisition *per bonos et fideles patrie non suspectos*, and the first duty of the sheriff was to proclaim the writ in his court, and then to empannel an assize for trying it, and for making answers to the points of the brief.

"I shall now lay before you the steps of procedure which are minutely described in the brief of right—perhaps at one time the most common of all the brieves. First, within burgh, the brief is presented to the bailies in full court, which is opened in such a manner that a small piece of the seal shall stick at the tag of the brief, so as to mark its authenticity. When the brief is formally read, the bailies shall order their serjeant and a witness to go to the dwelling-house of the wrong-doer, and summon him to appear before the bailies on a day named, and to answer to the charge contained in the brieve. No other excuse for the defender's absence from Court on the day specified will be accepted than that he is bedridden, or engaged in the King's service, or going to a fair; and if absent from any other cause, the pursuer will ask the Court to give judgment in his favour. If the defender appears in Court on

[1] 'The Seven Sages,' Prologue, A iij.

the day specified, the pursuer's counsel will challenge him thus: Thou defender who stands there, the pursuer who stands here says to thee, and I for his part, that thou unjustly deforces one rood of land [it is most minutely described], as the said brief of the King more fully bears.

"The defender shall answer: My Lord Bailie, the defender who stands here denies every word of the charge, and all right of the said pursuer in the said subjects. The defender shall then ask sight of the brief, to be advised in the premises, and on receiving it, he shall leave the Court and seek counsel. When he appears again in Court, he should as before deny the right of the pursuer, state his exceptions, either to the brief or to the right of the pursuer." [1]

This form is followed by our poet as closely as his subject permits.

Venus lays the conduct of Desperance before her ladies (i. 730-756). The ladies, on hearing of what Desperance had done, hold a consultation. Themis is appointed to tell their queen their resolution:—

"Thair counsal is Madame, & plesit 3our grace,
To set ane Court in leissum time and place.
Call the faltour, of his crime him accuse.
Gif he denyis, and grantis nocht the trespas,
To ane assyse it man ga with proces
For with resson 3e can nocht this refuse.
And 3e man do as vther Iugis dois
Nocht pretendand na puir man to oppres.
This thay respond, the falt nocht to excuis." [2]

Venus agreed to the proposal:—

"Than said Venus, Madame, that is bot skill,
To thair counsall hartlie applie I will." [3]

[1] 'Lectures on Scotch Legal Antiquities,' pp. 234-236.
[2] 'Court of Venus,' i. ll. 775-783. [3] Ibid. i. ll. 784, 785.

Desperance has to be summoned, and Nemesis, the "schiref sic Actis to fulfill," is sent to the "waryit wicht" with the summons:—

"Ane vther Nimph, the quhilk Nemesis hecht,
Without tarie sone scho did call hir till:
Quhilk was schiref sic Actis to fulfill.
Bad hir beliue pas to 3one waryit wicht
Hecht Desperance, and for the greit vnricht
First done to me with peruerst mind and will
Secundlie done to Esperance, my Knicht:

And to my sisteris, and Ladyis curiall,
With certane vther actionis criminall:
Charge him compeir befoir my Maiestie,
[I]n hour of caus sittand in Tribunall:
Or my deputis quhat thay be greit or small.
[To] heir him self accusit of crueltie.
[Vnd]er all pane that layit thairon may be:
[With] exceptionis, and causis defensall.
(Gif he sic hes) that may himself supple."[1]

Nemesis obeys, and carries the summons to the accused (i. ll. 811-874). He undertakes to appear:—

"3it nocht the les I sall compeir, said he."[2]

Venus then appoints Rhamnusia as judge, because she is "partie":—

"Quhairfoir I Nill my self personalie
In Iugement sit: bot my power vnite
Salbe to 3ow as depute requisite.
For I suppone he will me hald partie.
Thairfoir present thir witnes standand by,
I creat 3ow to condampne or to quite,
My Iuge deput with power haillelie."[3]

Desperance then sets out to find an advocate to plead his cause:—

[1] 'Court of Venus,' i. ll. 786-801. [2] Ibid. i. ll. 901. [3] Ibid. i. ll. 922-928.

"He him bethocht for to fang sum defence,
And for to get sum Aduocat expert:
Wald Venus court retreit, cast, or conuert,
Or in sum part thairin mak resistence."[1]

After much toil he finds Vesta, who undertakes his defence. The court is constituted in due form, and a jury of twenty-five is chosen. Then the accused is "callit," and the bill of indictment is read:—

"Incontinent thay callit the criminall,
With ane twme scheith set him on the Pannall
The ratland Rollis was red vnto the end.
Sayand, thow art accusit of crime mortall
Aganis Venus as Quene Imperiall,
And all hir Court pertlie thow did contend.
Quhome hes thow now *th*at thy Caus wil defe*n*d
Or quha dar tak thy part this day partiall?
In all this Court, gif ane dar, mak it kend."[2]

He tells them Vesta is to be his advocate, and she comes into court "in her estait":—

"With her sex Ladeis gangand at hir bak,
Quhite as the snaw that euer lay in slak."[3]

When Vesta appears, the justice-clerk, Fremmitnes, puts the question:—

"Of this dittay grant ȝe ocht, or denyis?"[4]

Vesta asks it to be read:—

"That the clene man thoill heir no preiudice,
Reid it agane, we may thairwith aduyis:
For I thairof as ȝit am Ignorant."[5]

She then challenges the jury, but without avail. The indictment is again read:—

[1] 'Court of Venus,' ii. ll. 3-6. [2] Ibid. iii. ll. 127-135. '
[3] Ibid. iii. ll. 145, 146. [4] Ibid. iii. l. 164. [5] Ibid. iii. ll. 166-168.

"Desperance Knicht thow art Indytit heir.
For slauchter of ane knicht hecht Esperance.
Secundlie, for language rich austeir
Thow did rehers to Esperance thy feir
Of Venus Quene into greit arrogance
Sayand, scho is the rute of all mischance:
Grounder of euill, and na vertew hir neir.
And sa at schort set hir at deffyance.

This and siclike in thy greit Tyrannie
Oft syis thow said, quhilk thow can not deny.
Defend thy caus, and mak answeir beliue."[1]

Venus denies the charge, and the case goes on. When the arguments are finished on both sides, the jury retires, and—

"Sa but tary thay all with ane consent
Chancellar on syse thay chose the May Tisbe."[2]

The culprit is found guilty. A bill is drawn up containing the decision, and Tisbe delivers it to Rhamnusia. Venus demands it to be read:—

"The court was Coy, commandit was silence,
Vnder all pane thay suld gif audience.
Rhamnusia the bill scho gaif in deid.
To Fremmitnes, Iustice Clerk in presence
Of all the court, bad hir reid the sentence,
To Dame Venus, for scho dowtles but dreid,
Was weill appayit sa Fremmitnes did proceid.
In the missiue with all hir diligence
Of the trew Text, this way began to reid."[3]

V.

DATE OF COMPOSITION.

In the Prologue to 'The Seuin Seages,' Rolland tells, not without a touch of humour, the origin of the second poem.

[1] 'Court of Venus,' iii. ll. 299-309. [2] Ibid. iii. ll. 917, 918.
[3] Ibid. iv. ll. 163-171.

It was as follows. His aunt, "ane proper wenche," found 'The Court of Venus' obscure and hard to be understood :—

"Ane proper wenche come to me on ane day
Ane of my Ants, bot thairto I say nay
My buke to borrow, greitlie scho did Inquyre
Ane wed thairfoir scho said scho wald doun lay
Quhill scho it red, within ane Oulk or tway."

Her request was granted :—

"Bot in few dayis my Ant begouth to tyre
Her Pyat toung, hir poet toung I suld say
Micht suffice weill to preiche in barne or byre."

The book was brought back, with the request that something else simpler and more easily understood would be undertaken :—

"My buke againe scho brocht and callit it gude
And said sum termes was scho not vnderstude,
Because thay war sa heich and curious
Meruellit at me how I durst euer dude,
Aganis wemen to speik sa ruch and rude."[1]
. . . . . .
"Than scho me prayit with wordis sweit and fair
To be sa gude to tak ane vther Quair
In planer termes, and it in Mater mak
Anents wemen, not tuitching thame sa sair."[2]

In answer to her request he undertook another poem :—

"Ane vther Roll I chancit in hand to take,
It to performe for that fair Ladyis sake.
Maid and compylit be the wyse Sages seuin,
Quha was that tyme maist sapient vnder heuin."[3]

And promised to use plain language :—

"Quhair I it fand into plane prois at all
Without cullour or feit, now I againe
In rurall ryme, to set it furth I sall.

[1] 'The Seven Sages,' Prologue, A iij. front. [2] Ibid. A iij. front and back.
[3] Ibid. A iij. back.

The fault I said, for hir saik I suld mend it
Quhair scho befoir with strange termis was offendit.
I promeist hir of honestie to quyte thame,
And with toun termes my bow it suld be bendit
Fra Clerklie termes my pen suld be suspendit,
And in my verse be na way I suld wryte thame.
Ze sall all knaw doutles that I despyte thame."[1]

At the end of this work he adds a short poem entitled "Ane short schawing quhair and quhen, and at quhais requeist this buik was translatit out of prois in Scottis Meter," in which the date of its composition is stated. He says :—

"Sa in seuin oulkis this quair was clene cōpleit
Out of plane prois, now keipand meteris feit,
Within the Fort and Towre of Tamtalloun,
Quhen the Inglis Floit beside Inchekeith did fleit
Vpon the sey, in that greit birning heit,
Baith Scottis & Inglis of Leith lay at ye toun,
With schairp asseige, and garneist garisoun,
On ather side, quhair sindrie loist the sweit,
That samin time I maid this translatioun."

The colophon is "Quod Rolland, 1560."[2]

This siege can be no other than that which the French bore so gallantly in Leith during the spring and early summer of 1560. The English Admiral arrived in the Firth of Forth about the 22d of January, and peace was concluded by the treaty of Edinburgh in July. From the expression, "in that greit birning heit," it may be inferred that he wrote it between the end of May and the conclusion of the treaty. The composition of 'The Court of Venus' must then have been prior to 1560, although it was not published till 1575. There may be a little ground for saying that the learned author added some lines at least to the original before sending it to press. Thus, we know that in the

[1] 'The Seven Sages,' A iij. back. [2] Ibid. last leaf.

spring of the year 1574 there was a great scarcity of food in Scotland, and Rolland says :—

"Some richt sair feird to put ouir the deir symmer,"[1]

apparently with reference to the threatened famine.

VI.

HISTORY OF THE POEM.

The poem was "imprentit at Edinburgh be Johne Ros, 1575." There is only one copy of it known to be extant. It is a quarto, and consists of A to I in eights, or 72 leaves. The Prologue is printed in Roman letters, and the rest of the poem, with the exception of most of the proper names, in black-letter type. Time has dealt somewhat hardly with the book, and the text now published gives only too many proofs of the unkind hand of time. On the title-page there is a woodcut representing a man holding in his hand a volume, with *Verbum Dei* printed on it, and round the woodcut are the words *Veritas Vincit Tandem,* and the letters J. R. respectively on the left and right sides. The volume is in the British Museum.

The text now issued is an exact reprint of the original. It was copied by Miss Marx, whose name is a guarantee for accuracy. The proofs were revised by her. Brackets mark the lacunæ caused by the ravages of time. I have tried to supply the lacunæ as far as I was able, but many of them have baffled me.

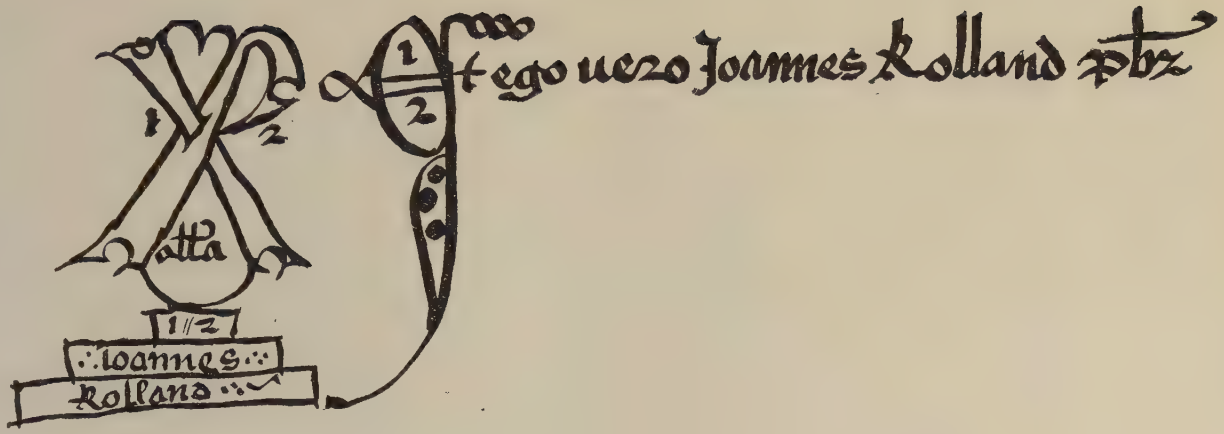
The notes are all new, and an attempt has been made to carry out the ideal of what I set before myself in establishing the Scottish Text Society—to illustrate the authors

[1] 'Court of Venus,' Prologue, l. 167; and note on the line, p. 148.

edited by history, by legendary and mythological lore, by explanation of manners, customs, and beliefs, by science, by quotations of like thoughts, words, phrases, and proverbs, by grammar, by reference to living dialects,—in short, by every possible means, so that the reader may come to have a knowledge of the modes of thought and action of our forefathers, that enabled them to struggle at times against such odds, to hold fast their liberty, to keep their place as a distinct nationality, and to hand down to the present day so much that is great and good, and of which any nation may well be proud; and that scholars at some near future time may have full and accurate material for a Dictionary of the Scottish Tongue, after the manner of the Dictionary of the Philological Society.

Every work falls short of the ideal, and I am conscious how far short my completed work is of my ideal. I have only to ask the subscribers to the Society to accept the will for the deed.

All that remains for me is to express my obligations to those who have helped me,—to Æneas J. G. Mackay, Advocate-Depute, for his notes on many legal points, which are denoted by the letter M.; to John Small, M.A., Librarian of the Edinburgh University, for putting at my disposal a Feu-Charter written and signed by Rolland, and revising the proof of it; to James Moir, M.A., Rector of the Grammar School, Aberdeen, for much assistance in many ways; and to Robert Walker, M.A., Librarian of the Aberdeen University, for his courteous manner to me in regard to the consultation of books in the Library there. *Floreant Scotia et omnes qui nostræ caræ matri favent.*



FACSIMILE OF SIGNATURE AND NOTARIAL MARK OF JOHN ROLLAND.

(From a Charter in the Laing Collection in the University of Edinburgh.)

Ane Treatise callit the Court of VENVS, deuidit into four Buikes; Newlie Compylit be IOHNE ROLLAND in Dalkeith.

I. R.

[Impre]ntit at Edinburgh be [IO]HNE ROS, MD.LXXV.
Cum Priuilegio Regali.

ANE TREATISE

CALLIT THE

COURT OF VENUS

DEUIDIT INTO FOUR BUIKIS, NEWLIE COMPYLIT BE IOHNE ROLLAND IN DALKEITH

[1] **Viuere diuerso mortales more videntur**
Nam ratio cunctos non regit vna viros.

INQVIT POETA.

AS the perfite prudent Philosopher
Dois put in writ as scie*n*tiue Doctour
In goldin style, and verie Poeticall,
Sayand, all me*n* into this lyfe mortall
Is drest but leis to leif in diuers kynd
For ane ressoun dois not gyde euerie mynd.
Of the Planetis aspectis and complexiounis,
That in the heuin sa hie ar situat,
And fra vther ar wonder alterat.
Quhilkis ar thir four: in compt first Phlegmatike:
The secund is Sanguineane sicklike:
The thrid clepit is Colerike suithlie:
The feird and last, is callit Melancolie,
Quhilkis of nature ar wonder different,
[And ar] not all vnder ane Regiment.

Phlegmaticvs.

[F]or Flewme is flat, slaw, richt slipperie and sweir
[A]nd drasie, to spit can not forbeir
[Sanguine]ane is fat and fair with measure
[Red] and quhyte, and lufeand with plesure.
[Joyous and] in blythnes ay singand,
[ ] genes and with delyte lauchand.

[1] P. A. ij.

Cholericvs.

[ch]olerik is calit of nature :
[I]n air nobill of valure.
[do]gmatike : for it is hardie and fre
[1] Sultell and wyse, stoutter and more manlie :
Bot small of face, of body Lecherous,
Quik of Ingyne, of Lordschip couetous.

Melancholicvs.

The last and worst is callit Melancoly :
Soure, sorrowfull, Inuious, cauld and dry :
Drowpond, dreidfull, gredie, and vntrew :
Heuie heidit, and feindill in game or glew.
Thir four causis diuers variatiounis
In mans corps, be sindrie Inclinatiounis
Of the Planeitis [2] ring and vnder the heuin.
The quhilks ar in leill number thir seuin.
Saturnus, Juppiter, Mars, and the Sone,
Venus, Mercurie, and last is the Mone.
Than nixt thir seuin, syne is thair the xij Signes,
Quhilks in the heuin sa hie abone vs regnes,
The first of thame is callit Aquarius,
The Fische, the Ram, the Feird is callit Taurus,
Syne Gemini, the Crab, and the Lyon :
The Virgin, Libra, and the Scorpion.
The elleuint to Name hecht Sagittarius :
The twelft and last, is callit Capricornus.
To thir Planeitis complexiounis, and thair [aspectis]
The Elementis greit strenth with thame in[jectis]
Quhilks ar thir four, Eird, Fyre, Water a[nd Air].
And to four beistis oft tymes we [thame compair].
The air hes of the Aip comparison,
For it is blyith, licht, merie, and wa[ntoun].

[1] A. ij. back. "The Prologue" on heading of pages. [2] *Read* ringand.

As the Lyon, the Fyre is furious,
Wod, and cruell, rampand, and rigo[rous].
The Watter is comparit to the ȝown
Soft, blait, and blunt, of curagon.
[1] The eird it is comparit to the swyne,
Heuie, and sad, to sleip dois oft Inclyne.
And of thir four foirnamit Elementis,
Mannis complexioun takis maist part Regimentis.
For he that hes of the Air the nature,
Is oft muifand, licht, merie, with plesure,
Wantoun and blyith, and euer geuin to sport,
And efter drink desyrous of comfort:
Iocund with Ioy, and Iolyous to Iaip,
With mockis and mowis of nature as the Aip.
And he that hes the nature of the fyre,
Is euer hait, in crabitnis and Ire:
Bauld and birnand in rancour and malice,
And efter drink cruell and kene he is:
To tuilȝe geuen, to slauchter and occisioun,
And sa he is comparit to the Lyoun.
And he that hes of Watter the natoure,
Quhilk of the self is bot ane liquoure,
Is daft, and doyld, drasie with small effect,
Of euill or gude he takis lytill rek:
[A]nd efter drink, can nouther do nor say.
[To the] Scheip compair him well we may.
[And he t]hat hes the nature of the eird,
[Is aye s]weir, lurkand, and not weill leird,
[Richt sl]eiperie, with Nois and Mouth vnclene,
[ ] pit euill nurtourit betwene:
[He can do n]ocht bot sleip quhen he is fow:
[We may] compair him to the Sow.
[Thir complexi]ounis, thir Planetis and thir Signes,
[Thir aspec]tis, that sa abone vs regnes,

[1] A. iij.

[ ] amang thame self commixt,
[ ] haue complexioun firme fixt.
[1] On ane of thame alluterlie, but ma.
Into tham self thay ar deuydit sa:
Bot of thame all his is participant.
Howbeit that ane be ay predominant,
And of the laif in maist part hes maistrie,
Quhairby the Corps is gydit commounlie.
Thairfoir I say be my consideratioun,
Ilk man can not be of ane Inclinatioun:
Considdering the diuers difference,
Difficulteis, and daylie resistence,
That first I schew of the four Complexiounis,
How they ar geuin to diuers affectiounis.
Syne of Planetis, and the diuersitie.
Of thair nature and mutabilitie.
That fra vther oftymes ar sa distant
Amang thame self, and euer repugnant,
As the tyme geuis, and euer mair flowand,
Be proper course, and in thair Spheir rolland.
Syne the xij Signes, and of thair conuersatioun,
How thay ar wapt to diuers variatioun,
And puttis the Corps oft in ane mouand stairt,
Vnstable ay of maneris alterait.
For sum part ar fraward and meik agane
Sumpart mansweit, sumpart betuix the [twane]
Sumpart ar cauld, and sum agane ar ha[it]
Sumpart ar dry and sum are mitigait
Sumpart ar dull, sum ar of quick In[gyne]
Sum lyke Sparhawks, and sum ar sw[yne]
Sumlyke Lyounis, and sum ar blait
Sum curst, cankerit, and ay in sturt
Sa sundrie men be greit diuersitie
Of complexiounis, and greit Extrem[itie]

[1] A. iij. back.

[1] Of conditiounis, and diuers alteratiounis,
Ar ofttymes geuin to sindrie Inclinatiounis.
As I have red of Kingis and Empreouris,
Duiks, Merques, Knichts, and Conquerouris.
For Romulus that foundit Romes Cietie,
Grauers in stane euer maist lufit he.
Pompilius Numa his Successour,
He lufit Preistis, and held thame in honour.
Paull Emylius maist lufit Marynaris.
Octauius Augustus fairs playaris.
Cajus Cesar Goldsmythis lufit he.
Syne Scipio Capitanes, and Cheualrie.
Claudius Wryteris, Sylla Armoraris.
Syne Marius lufit Image gude grauaris.
Vespasiane gude Painteris lufit weill.
Titus his Sone on Menstrallis set his seill.
Domiciane his brother lufit ay
Corsbow makeris, and fulis for to play.
He brocht all Fulis that he could get to Rome:
Of auld wyse men that Cietie he maid tome.
And sa Ilk man was geuin to diuers thocht.
That ane lufit, ane vther held at nocht.
[How]beit thir had all Rome in gouerning,
[Ilk] ane had diuers thocht and gyding.
[ ]nsaif be diuers complexioun,
[Ilk man is] geuin to diuers conditioun.
[To sum] Ingyne hes geuin to saill the see:
[Sum men] of Weir, sum hingit men to be.
[Sum ke]ne Knichtis, and sum ar Carpenteris,
[Sum ar] Smythes, and sum ar Wod sowteris.
[Sum ar haw]karis, and sum ar geuin to Hunting:
[ ]rhnes, and sum ar geuin to singing:
[2] Sum michtie men, and geuin to Merchandice:
Sum Ockeraris, and geuin to Auarice:

[1] A. iiij. [2] A. iiij. back.

Sum sempill men of thair leill laubour leuis :
Sum are agane verray stark common theuis.
Sum ar drunkardis, and sum are geuin to dice :
Sum to vertew, and sum ar geuin to vice :
Sum ar sa proude, and sa ar put to hicht,
In lufe and fauour of thair fair Lady bricht.
Sum ar Wretches, and sum ar Worthie men :
Sum cankerit knaifis, that thame self can not ken.
Sum to honour euer mair hie pretendis :
Sum leifis in myrth, and thankis God him sendis.
Sum leifis in pryde and Prodigalitie :
Sum ar richt pure, and leuis in pouertie.
Sum part ar geuin to put the Realme in cummer :
Sum richt sair feird to put ouir the deir Symmer.
Sum ar abasit to feid thair barnis and wyfis :
Sum hes Inuy that swa his Nichtbour thryfis :
Sum settis thair pith, thair puissance, and curage,
To hald thair Realme and land out of thirlage.
Sum geuin to plant, and big in Policie :
Sum to pull doun and waist ay quhill [1]hedis
Sum with tume purse on his Paramouris.
Sum ar tratloris, and other part pykethank[is] :
Sum ar Harlottis, and sum ar Heretyk[is] :
Sum geuis his thocht to treuth and vn[itie] :
Sum to falset geuis his felicitie.
Sum geuin to gude, and sum ar geuin to [trick]
Sum traistis in GOD, sum rinnis quic[k]
Sa be mouing of the Planeitis and Signe[is]
Diuers folkis ar geuin to diuers thingis.
[2] And I persaue weill be the poetis saw :
Ilk conditioun to ilk man dois nocht draw.
Throw variance of signes celestiall,
And vther times, be Caus accidentall.
For I my self be gude experience,
Daylie practik, and recent euidence,

[1] *Read* he dis. [2] A. v. (not in vol.)

Considderis weill, and dois perfytlie se,
Be my Ingyne, and Waik Capacitie.
Thair is mony for sum craft ar not abill,
3it to vther ar richt aggreabill.
Mony ar put to diuers occupatioun,
That is contrair [1]thait kynde, and Inclinatioun,
And oft causis complexioun for to varie.
And than thay say it is fals destenie:
And wyittis Fortoun of thair misgouernance,
Quhilk thair awin self dois throw thair Ignorance.
For quha is borne vnderneth Saturnus,
That man can not be blyith nor Ryatus
Bot sad and soure, in sturt, and in Malice,
[A]nd ay to do his fellow ane disprise.
[To] put this man to Sang Scule, or playing,
[ ]atoues Sport, Dalians, or Dansing.
[It is als] incontrait his Complexioun
[As a b]asert to fecht with ane Falcoun.
[What man is] borne vnderneth Iuppiter,
[He ay] man be meik and debonar,
[Man]lie, of his speiche amiabill,
[To] play, to dance, and sing ay abill:
[Full of sa]vne, and geuin to Geometrie,
[Verteous, wi]se, full of humanitie.
[Err he can] not be his awin complexioun,
[Nor be in stur]t; nor haue greit corruptioun,
[2]Nor displesour, malice nor crueltie,
Bot ay in Ioy and merynes wald be.
Vnderneth Mars the God Armypotent,
Quhat man is borne, can nocht be oft pacient,
Bot aye angrie, and euer battell boun:
Ferce as the fyre, and fell as the lyoun,
This man to be geuin to dalians,
Is als contrait, as ane slow to [3]gardans.

[1] *Read* thair. [2] A. v. back (not in vol.) [3] *Read* gar dans.

And sa furth euin of the seuin planetis all,
Ilk man takis his proper part partiall:
Except he be in him self the moir wise,
Knawing he be geuin vnto sic ane vice:
He may temper and dant him self be skill,
And nocht to gif complexioun all the Will.
And sa oftimes be dantit refrenatioun,
A man may weill alter his Inclinatioun.
Bot wo allace emptie purse dois greit skaith.
Alteris curage and the complexioun baith.
Ȝit abone this we se dayly expres,
Mannis maneris changis throw Idilnes:
For Idilnes is Mother Radycall,
Of all vicis, and font originall.
Thocht the corps ly in ociositie,
Ȝit than the thocht can neuer idill be.
Bot ay mouand on vertew, or on vice,
Of guid, or euill findand sum new dew[ice]
And the maist part to peruersitie geuin
Quhilk throw maistrie of [1]Idilnesis di[ ]
And siclyk als throw wickit compan[ie]
Mannis maneris may oftymes chang[e].
And for that cause, sic cumpanie to [tell]
This wark and cuir I tuik vpon my sell.
[2]Quhen that I saw part of Nichtbouris about,
Rekles ryding in bed erandis thairout;
I couet nocht with thame than for to be,
Sa I allane was left but companie,
Thinkand better on this to muif my thocht,
Nor ryde with thame quhair thair erand no docht.
Perauenture sum of thame or they come hame,
For schrewit turnis (nocht causles) got sum blame
Had I lykit with thame I micht haue riddin,
Bot complexioun that quyte hes me forbiddin.

[1] *Read* idilnes is.

[2] A. vi. (not in vol.)

So I Infer a many may mak his fortoun,
His destenie, his chance, and his conditioun:
Howbeit that he be geuin all vnto vice,
He may refrane himself and he be wise,
Throw dreid of god, throw wisdome, and laubour,
He may abstene fra all sic displesour.
Thairfoir to this laubour I gaif Ingyne,
And to cause me fra Idilnes declyne,
And me preserue fra wickit companie:
[I t]uik ane pen, and drew this Comedie.
[ ] on force outher to euill or gude,
[ ] compellit, that I couth nocht bot dude.
[ ]uit on sic ane thing be far
[ ]gyne, nor to Imagine war.
[ ]ng all men is geuin thairto,
[ ] do this, than war to do.
[ ] aw that the same reidis, or he it is,
[ ] an, quhom to sic thing effeiris,
[ ]ract heirefter followand,
[ ] art of Venus the Galland,
[ ]etis of it to be Reidar,
[ ] ar found, that thay be Correcte;
[1] And help to mend haltand verse and coullour.
And me excuse of this my small laubour.
For Gentilmen will tak it as thay find:
For Rurall folk sum termes will leif behind.
And I suppone, the ofter that ȝe it reid,
ȝe sall the better tak baith the sence, and leid.
For anis reiding oft tyme it garris Authouris
Incur reprufe be wrong Interpretouris.
And not of thame, that sic Warkis can traduce,
Bot of thame that of sic things hes na vse,
Nor can compas sic thing, nor vnderstand,
ȝit to reprufe, thay pertly tak on hand.

[1] A. vi. back (not in vol.)

And neidfull is sic Wrytingis to correct,
Quhair gude Reidaris findis ony fault suspect.
Howbeit I knaw it neid Correctioun,
Thairfoir I pray that ȝe will me pardoun:
For seir Doctouris, and wonder cunning Clerkis,
As Correctouris reprouit vtheris Warkis.
For Socrates was reprouit be Plato:
And Plato be Aristotell also.
Auerrois quhilk was ane greit Doctour,
Reprouvit sair Aristotell and sour.
The greit Sulpice repreuit Scipio:
Varro Lelie: and Horace Ennio.
Thomas repreuit the Doctour Marinus
And Seneca be Aulus Gellius
Repreuit was: and mony Doctouris m[a]:
As did Doctour Laurentius de Valla.
Astractocles repreuit be Strabo:
And Hermagor reprouit be Cicero:
And Chesaco repreuit be Galene:
And Sanct Ierome repreuit Origene
[1] Ruffine reprouit Ierome of his sawis:
Donnate Ruffine reprouit of his Lawis:
And sen in thame, and in thair Warkis hes bene
Sic correctioun, and greit reprufe betwene,
I may weill thole, and also standis content,
That this small Wark stand to the mercyment
Of Gentilmen, and byde at thair subiectioun,
As they best think thairto to put correctioun.

Auctor alloquitur Librum.

NOW pas thy wayis, thou barrant buik new breuit,
With beggit termes, & barbar toung mischeuit:
And cast thy hude & hat outouir thy face:
At Ilk gentill upon thy kneis ask grace.

[1] A. vii. (not in vol.)

Excuse thy self of thy greit Ignorance,
And in thair will put all thy ordinance.
For Gentilmen can richt well thee considder.
For commoun folk will call the lawit and lidder.
Thy self present to Nobill men and gude,
And fle the sect of Rurall folke and rude.
[T]hat thou art Wrang, gif ony will alledge,
[B]ow thy self, and thairon thy heid pledge.
[Gif o]ny sayis that thou art by Scripture,
[Here b]lyithlie, and schaw thame Ilk Chapture:
[Benin]g men sall ay be thy defence,
[Tho rurall] folk gif small obedience.
[Thy au]thor was requyrit be Venus,
[To indi]t this small Comedie thus,
[ ]rin als far as thy Ingyne,
[ ]y or thairto couth Inclyne.

Finis Prologus.

[1] **Heir beginnis ane**
Treatise callit the Court of Venvs, deuydit in four Buikis. Newlie compylit be
Johne Rolland
in Dalkeith

THE FIRST BVIK.

VHEN Eolus out ouir thir rokkis rang,
Be donk and daill, baith Herb & tre he dang;
With passand pith, fra Poleartike come doun,
Thringand with thrist out throw thir woddis thrang,
And ceissit swyith the small foulis of thair sang;
Causit thame throw cauld mak lamentatioun;
Quhilk cauld become be nature of sessoun:
For than Pisces with potent power sprang,
Into his Spheir, and tuik dominatioun.

[ ]ois and Nonis war than all gone areir
[ ] tell Freik quhilk we call Feuerȝeir.
[ ]arie was of his Trone exclude,
[ ]md blawin, and haldin hait at weir:
[ ]s micht, and rolling in his Spheir,
[ ] power of the Fische in the flude,
[ ] doun gart Aquarie be denude,
[ ]rs had the rewle now tane on steir
[ ] all course, that time as King he stude.

[1] A. viii. (not in vol.) This part of vol. printed in black-letter type, with the exception of the proper names and a few other words.

[1] As I beleue be richt calculatioun
Of Planet, Signe, or of the Mone motioun:
The wedder than is sumpart Pungitiue,
Quhen Pisces takis in his Spheir possessioun.
And Aquarie is put vnto desertioun,
Be Fische in flude swowming so exertiue,
Quhilk be greit pith and power possessiue,
That tydement crauis be his operatioun.
Quhat day this be ȝe Auditouris discriue?

This samin day (gif I remember richt)
Is consuetude to all kin Foule of flicht,
Quha is vakand to cheis thame thaⁿ ane maik.
Siclike it is to King, Keyser, and Knicht;
Gif thay sa be, cheis thame ane bird sa bricht,
To pas the time, and ather solace mak.
Bot I alone of sic curage did laik.
Pausing far mair how sone wald cum the nicht
Me to repois, in my couche rest to tak.

Neuertheles ȝit to reioyce my spreit,
Howbeit the day was sumpart set with weit;
I walkit furth on be ane valay syde,
With Hat on heid, & Mittanis that was n[eat]
Maid to my haⁿdis, and heich schone on m[y feet].
Vnder ane bus I sat me doun to byde,
Me to preserue fra tempest of that tyde.
And maist part was my prayers to con
Knowit on breist, and Cor mundum I.

With orisounis, quhilkis ar not ne[cessair]
Into this buik, at this time to declair:
I randerit ouir to GOD Omnipotent
[2] In the meane time, into ane Gairth preclair
I saw compeir with fax and fassoun fair

[1] A. viii. back.

[2] B. j., page 2. Pages marked. "The First Buik" written on heading of pages.

Twa ȝoung ȝouȝkeirs, perfite at all pointmeȝt;
In riche array, and honest ornament,
But companie, bot thame self solitair:
Nothing knawand that I was thair present.

I Jowkit than but dout quhen I thame saw,
Behind the Bus (LORD) bot I liggit law.
Buir me richt coy, and this my caus, and quhy,
To se gif thay wald ony nar me draw,
Or gif they had sum secreitis I micht knaw.
Or gif thair was ma in thair company.
I ȝow assure ane lang time did I ly.
That I was thair forsuith thay did misknaw
Howbeit I was to thame ane secreit spy.

Thair waillit weid, and stature to descriue,
I can noo git perfite affirmatiue.
Sa gay it was, sa galland for to se,
[Sa] wariant to sicht and transitiue.
[Um]quhile agane serene and substantiue,
[Perf]ite of fassoun maid, and sa properlie,
[Sa far] as I can efter my Fantasie,
[I will y]ow schaw be Intellectiue,
[How tha]y war cled Ilk man in his degre.

[I culd] not put of thair ȝeiris distinctioun:
[Thay war] baith fair, fat, plesant of persoun:
[Baith in] ȝouth, as had bene thretie ȝeir.
[Thay war l]ike men be euen proportioun,
[Strang a]nd stout, and baith of ane fassounn.
[1] Bot that the ane maid not sa merie cheir,
As his fellow, at that time was his feir.
Bot in sum part sadder of conditioun,
Quhais countenance to me sa did appeir.

[1] Lf. 2, back.

The glaidest man was gayest for to se,
With Scarlet cap, quhairin was Ostage thre,
Behoung with gold, and all of cullour blew.
With trim Tergattis weill wrocht & properlie
Circumferat with stanis subtellie
In signe he was ane lufer traist and trew.
His Spainȝe cloik was of the Holine hew:
Betakinnit ȝouth and Curiositie,
In Venus [1]Bowe to eik baith game and glew.

His Hugtoun was of Cra*m*mesie veluet.
With precious Perle, and gold was souer set,
With Saphyris blew, and Ryall Rubeis reid.
The silkin cordis was all about thame plet
With Emeraudis so michtelie ouirfret,
Quhairon to luke, was rute of all remeid.
Howbeit ane man had bene in point of deid;
Better comfort I traist he culd not get.
Of all malice to saif him fra the feid.

His dowblet was of goldin bruid riche
All set about with the cleir Cristalline.
And in the breist ane Charbukill sa cl[eir]
Quhilk did resplend as the sterne M[erceir]
Cleir Apollo Esperus or Lucine,
Before the day quhen thay do first a[ppeir]
With vther stanis quhilk was done [fair & fine]
[2] As birnand gold ouir all his body Schine,
Baith Turkes, Iasp, Emeraud, and Sapheir.

With Iacinth fine, and Topaȝion sa fair.
Or Adamant or Dyamant but compair:
With Rubie sparkis ane greit number to se.
The Orient perle baith precious and preclair,
Was vmbeset his body ouir all quhair.

[1] *Read* bowr. [2] Lf. 3.

Bot ane precellit the laif fer in degre,
Quhais cleir reflex blindit my sicht to se.
Becaus he was sa rank, and trew luifar,
Weir it on breist, in signe of cheualrie.

His hois thay war of the reid Skarlet maid,
With buird of gold bordonit, and barrit braid
Begaryit all with sindrie silkis hew,
Of nedill wark richt richelie all resplaid.
Of biggest bind as he thocht best to haid,
Or ladyis hand with nedill culd it sew.
All thortour drawin with taffeteis of blew.
[Hi]s veluot schone quhairwith ȝe gait he traid,
[Bu]klit with gold and of the fassoun new.

[A] noble seme was on his sark of Rence,
[ ]netent to ony King or Prince:
[Begane his f]rok with all forme of pictour,
[First cam a] Hynd fast rinnand for defence,
[Next twa houn]d rache with all expedience.
[The hunter]s sine fallowand on the stour,
[Dowt quhidd]er Deir or Doggis wes victour.
[All quhilk] was set with greit expence,
[Ouirfret wit]h gold quhilk wes of gret valour.

[1] With girdill of gold, nane gayar on the grund,
With fassis fyne nane fairer mycht be found.
And dicht dager, rycht plesand and perfite
Tabletis of gold, bayth quadrate als & round,
With Saphiris set so suttellie and sound,
Rattilland Chenȝeis about his hals so quhite,
Quhairon to luke, me thocht was greit delite.
With bag and belt, quhairnin was mony [2]pinid
Be apperance with Iowellis Infinite.

[1] Lf. 3, back.

[2] *Read* pound.

In the richt hand he bair ane plesant flour,
Repleit all with Aromatike odour:
With Cinamone mixt, and mellifluat.
Quhilk was the signe he come of Venus Bour.
In the Car hand he bair of greit valour
Ane goldin Ball, the quhilk himself oblait
To Venus Quene, quhair his hart Radicait
Was on all time, quhilk was his cheif treasour
This was he cled in waill Morigerate.

The secund als was cled richt curious.
Bot not be far so gay and glorious,
Als was his feir, nor half so delectabill:
With hylair vult, and fassoun richt fam[ous]
With Scarlet Cap appeirand bounte[ous]
His dowlet was of cullour variabill
Sum time ȝailow, & vther quhylis [ ]
His coit and hois of silk and claith [precious]
His cloik was blak, & borderit with [sabill]

Ane sword was belt about his [loins and rane]
With veluot cled: the Plumet gold[ane]
[1] With purse and belt, like to ane man of age.
Chenȝeis of gold persaif that culd I nane.
He was most like to be ane Philistiane,
Be countenance, and clething wonder sage,
That in the self hart lakit, and curage:
And in the Net of wanhoip had bene tane,
Quhilk causit him wanȝt baith welth & wassallage.

In the richt hand ane bus of Rew he bair,
In signe he was betaucht all with dispair,
In the car hand he bair ane bludie Hart,
Thirlit outthrow, richt scharplie, sad and sair.
With ane fell flane, quhilk was baith braid & squair

[1] Lf. 4.

Richt swa it did his awin body inwart
Quhilk was the caus of all his sowre & smart,
Furthschew he was sum time ane iust lufar:
Bot at that time, I traist he was conuart.

Thus was he cled, and with letteris of grew
In fine Scriptour, I saw it writtin new.
[V]pon his breist, his Name hecht Disperance.
[I b]lent about and thair richt weill I knew
[Quha was] his feir, als weill as hand culd sew:
[I saw his] Name embrowd ye quhilk hecht Esperance
[Vpon h]is breist about set with plesance,
[Into] that garth quhair that ye flouris grew:
[The twa] did tryne with diueris countenance.

[A] lang time into that garth so grene,
[They sat] allone, not thame ane word betwene
[The yo]unkeir moir wantounlie did trance
[Mair joyo]uslie, mair courtes, and mair kene.
[1] Sayand, Mynȝeoun, quhairfoir do ȝe sustene
Sic displesure in hart be countenance:
I ȝow beseik in sum part tak pastance,
And ȝow reioyce for ȝour Lady or Quene.
Quhat that scho be to do hir sic plesance.

He answerit than, said gude Schir, let alane,
As for my self, Quene, nor lufe have I nane:
Bot as ȝe se, a man heir solitair:
Fra me allone sic pastance is ouirgane.
To verteous work all clene I haue me tane,
And refusis sic sport I ȝow declair:
For Fantasie it is, and nothing mair.
Quhairfoir brother for ȝow I mak greit mane,
Gifand ȝour hoip, quhair nocht is bot despair.

[1] Lf. 4, back.

Despair (said he) thow art far deuiat
For to conforme thy lufe to sic estait:
Gif thow sic hes (as weill may be perchance)
Or gif thy lust be ellis so saciat:
The to support sum vther man creat,
That thy Lady will hald into pastance.
And gif thow pleis, I sall for thy plesance
(Sa that thow mak me thy subdelegat)
Thy fault reforme, and caus thy Name [auance]

Thairfoir thow sall tak lufe for n[ecessair]
It is the rite of comfort, I declair.
Quhairfoir brother, I the require of [plane]
Exalt thy Spreit, and mak the mou[e all fane]
Denude the of that darknes solitair
For I hald lufe ane A perse allane.
[1]And for hir saik sum sang [2]vencreane
I wald thow sang, with plesand voice preclair:
I the promit guerdoun Cesareane.

Guerdoun (said he) of the I court nocht:
For that nor sic to this place I not socht,
Bot pas the time, and tak sum hailsum air,
In sic behalf, als far as I haue wrocht,
I sall abstene, that is my minde and thocht,
In future time, my purpois is na mair
Sic to persew, gif ȝe pleis to repair
In lufes seruice, thairof nathing I rocht.
To ȝour purpois in gude time and not spair.

For I no way sic thing in heid dois tak.
That Law but leis in me lang time did lak:
And purposis it neuer to persew.
Thairfoir gude Schir, gif ȝe pleis for to mak
For ȝour Lady, or for ȝour lufis saik,

[1] Lf. 5. [2] *Read* venereane.

Sum Ballet or sang now breuit of the new,
It may weill be, but efter ȝe sall rew
[In]to sa far as ȝe thairon did waike:
[It s]albe gall as far as it was glew.

[B]ot sen I the to hir cure vassaill:
[To mak the r]efrane, my power laikis haill.
[For] in hir net thow art obnubilate:
[Gif] thow conuert, and tak my trew counsall
[ ]eng or lust thow suld neuer assaill.
[ ]waill hart fra hir to sequestrate,
[ ] time sa far as is fustrate:
[ ]oir repent, and thow sall ȝit preuaill.

[1] In verteous werk, scho [2] beaud depriuate
He said agane, quhill I may bruik my liue.
Hir from my hart I will neuer depriue.
Thy counsall is of na gude discretioun,
Me to perswade with wrang enarratiue
Lufe to abstene, it is sa exaltiue.
Into that case thow laikis commissioun.
Thairfoir to the I put Inhibitioun,
Takand on me hir mater most actiue,
With Martiall minde, as cruell Campioun.

And for hir saik, heir I acept on me,
Hir Aduocate euer to stand and be.
With stable mind laikand dissimulance,
In helth, seiknes, riches, and pouertie,
In eild, and ȝouth, blithnes, aduersitie:
And all kin sturt, bot ony variance.
And all is till hir nobill Name auance.
In contrair quhome, of quhat stait or degre,
Thay may be found, I byid heir at constance.

[1] Lf. 5, back. [2] *Read* beand.

And for the mair Ratificatioun
Of hir honour, and Glorificatioun;
I sall with laude reheirs ane small Legen[t]
Transferrit to hir as in oblatioun
Beand to hir greit grace delectatioun.
In signe scho is ladie most Eminent,
And I hir Knicht Lieutennent of luifren[t]
Makand to hir my pure Supplicatioun
My rime in time to hir be Redolent.

For I nocht can with laude and reuerence,
[1] Hir Name exalt with perfite Eloquence,
As sould effeir bot as my faint Ingine
I sall discriue be my Intelligence.
Beseikand hir of hir Magnificence,
My spreit Inspyre and speich to me propine,
That hir honour distres thoill nor ruine:
Nor suffer it in na way haif discence,
As scho is Quene and fresche flour Feminine.

Laus veneris.

Out fra the Splene with cordiall amouris,
Greit salusingis with gretingis full of gloir:
Laude reuerence, helth, vertew, and honouris,
With all hauingis that may ane corps decoir,
To the Venus I rander euermoir.
And nocht causles: with superabundant
Mirth, melodie, thow dois my hart refloir,
As Inuincent victour, and triumphant.

For to remane into Memoriall
Thy Name and fame in Chronik & Scriptour
I sall gar prent to keip perpetuall,
[As] is the Actis of the greit Conquerour.
[Ven]us Quene, of all Quenis the flour,

[1] Lf. 6.

[Insp]ires my spreit, that I may say sum thing,
[W]ithin this gairth to thy laude and honour,
[All the] abute, and thy sone Cupid King.

[My spi]reitis thay feir, for dreid my hart dois quaik
[My tun]g trimblis half in ane extasie
[feb]ill and faint Ingine to tak
[desc]riue the greit Nobilitie,
[And clev]ernes, that dois remoue in the.
[1] The prouerb is, gude will sould be payment,
Becaus the toung can nocht keip vnitie
As wald the hart now to purpois I went.

Inchoatio litis.

O LUSTIE lufe, thy lufesome obseruance
So Ioyous is, so Iocund for to vse,
So Iolious repleit of all plesance.
Quha can discriue, thair is no man can muse.
Saif thy seruice all vther I refuse,
And ever sall, vnto the day I de.
And quha dois nocht, to deid I sall accuse.
I lufe ay leill, and that weill likis me.

The Saddest said, with sable countenance:
Allace brother thow rauis into thy rime.
That lufe thow speikis hes na continuance.
Bot slydis away as dois the snaw or slime:
Waistis all welth, and tinis the precious time,
Lattis laubour, traist weill this is no lie.
Quhairfoir I think, *th*at thow co*m*mittis crime.
I luifit to lang, and that forthinkis me.

The ȝoungkeir than with curage fra the sp[lene]
Answerit and said, with ane full mery cheir
Thocht thow culd nocht of lufe kindnes obt[tene]

[1] Lf. 6, back.

Than sall ilk ane hir obseruance forbei[r]
Thocht thow sa be with sorow set ani[ ]
Sould lufe thairfoir be lichtleit sa be tr[ ]
For thy awin gude sic problemes tho[ ]
I lufe ay leill, and that weill likis [me.]

The Saddest said ([1] saif and gude re[uerence]
[2] Thocht thow awant lufe thus in thy curage,
The day sall cum thy barnelie Insolence
Contrair sall turne quhen thy lust is asswage.
Bot weill I knaw thy vndantit barnage
Will haif ane May bot fra it slokinnit be.
Thow will repent for all thy rampand rage.
I luifit to lang, and that forthinkis me.

The ȝoungkeir said, thy language salbe leis
My clene curage it neuer mair sall slaik:
Nor fra seruice of lufe sall neuer ceis
Bot ay Incres the mair heich for hir saik:
In all this warld that Maistres hes no maik,
This dar I say, with hart and curage hie:
Quha seruis hir weill, na bewtie sall thay laik,
I lufe ay leill, and that weill likis me.

The Saddest said, lufe is full of dissait,
And be na way thow sall not find it stabill.
Scho alteris ay to euerie kinde and stait:
Quhylis to quhylis fra: and sa is ay mouabill
To sum scho is hylair and confortabill,
And thame exaltis in superlatiue degre.
And to vthers lufe is richt Lacrymabill.
[I] luifit to lang, and that forthinkis me.

[The ȝ]oungkeir said, that planelie I deny.
[Luf is] stabill and luf is richt constant.
[Men e]uer will thair will to hir apply,

[1] *Read* saifand. [2] Lf 7.

[And serue in m]irth hir in warkis vailȝeant.
[Quh]a is to hir [1]obseruauce [2]obitant,
[Can noch]t faill to fall richt suddanelie.
[3]Quhairfoir I will thy seruice ay awant.
I lufe ay leill, and that weill lykis me.

The Saddest said, and kest his cap ahite:
The febill fauour thow did of lufe obtene,
That is in the thow purpois not to quite.
Bot ȝule is ȝoung, thay say upon ȝule euin.
And diuers times it hes bene hard and sene,
That efter most Ioy followis aduersitie.
And lufe oft turnis hir feiris to tray and tene.
I luifit to lang, and that forthinkis me.

The ȝoungkeir said, thow faillis richt far in plane:
To lufe I keipit euer gude obseruance,
Sen I was man, and scho to me agane
Keipit gude lufe, with trew hart and constante,
Withouttin fraude, gyle, or dissimulance.
Sen scho me schew sa greit humanitie,
Suld I not than hir Nobill Name auance.
I lufe ay leill, and that weill lykis me.

The Saddest said, thocht thow with words vane
Hir Name exalt, thy words ar till abuse:
Hir warkis ar sa odious and Prophane,
Into na sort thay ar not for to vse.
Scho can not mak sic caus hir for to rus[e]
For thy profite, nor gude vtilitie.
Quhairfoir best is thy opinioun refuse.
I luifit to lang, and that forthinkis [me.]

The ȝoungkeir said, euer to tak hi[r part]
Heir I awow, and this my caus, and [quhy]
[4]With ardent lufe scho holdis me at the hart.

[1] *Read* obseruance. [2] *Read* obstant. [3] Lf. 7, back. [4] Lf. 8.

In clene curage, and vailȝeant victorie.
Scho feidis me with fude of Lameurie.
Scho cleithes me with cloikis of curtesie:
With hir awin hand scho happis me quhair I ly.
I lufe ay leill, and that weill lykis me.

The Saddest said, that victorie scho the geuis
That fude and claithis ar all bot fenȝeirnes.
Quhat thow ressauis, thryis als mekle scho reuis,
That thou not wait, thocht thow it thi*n*k glaidnes
Thow prete*n*dis scho saifis the fra sadnes,
Quhilk scho not can without thy awin supplie
I the assure, scho is fals and faithles.
I luifit to lang, and that forthinkis me.

The ȝoungkeir said, thair thy enarratiue
Into the self it is richt fals, and faillis.
Scho geuis to diuers heich prerogatiue
Quha with leill lufe hir grace dewlie assaillis.
Bot thy dolf hart for dredour ay deuaillis,
And laikis spreitis thy self to fortifie:
Quhilk is ȝe caus thow bruikis of lufe sic baillis.
I lufe ay leill, and that weill lykis me.

[The] Saddest said, I se the obstinate,
[Thy] wilful will thow can not weill refrane.
[Thy] minde it is sa Interlaqueat,
[Sa fet]terit in the Net of lufe Prophane.
[On its care]is thy cuir is set quotidiane,
[And vpon tha]t quhilk is bot fantasie.
[Mortifie thy c]orps, and be not sa constrane.
[1] I lufit to lang, and that forthinkis me.

The ȝoungkeir said, trowis thow be seductiou*n*
Of the I wald be sa presumpteous,
To absteine luif, quhilk war greit distructioun

[1] Lf. 8, back.

To my clene hart quhilk is sa curious.
And sine to me lufe is sa amorous.
I will it do for all thy subteltie.
I salbe ay baith rank and ryotous.
I lufe ay leill, and that weill likis me.

The Saddest said, sen lufe hes the sa hait,
Conuert that lufe to God Omnipotent,
For all thy lufe it is Intoxitait
With marrit mind, and thochtis Insolent,
Quhilk efterwart richt sair thow sall repent,
And sall the turne to Iangland Ielousie.
Amend in time, ȝit quhair thow hes miswent.
I luifit to lang, and that forthinkis me :

Quia vanitas vanitatum, et omnia vanitas : preter Amare Deum.

The ȝoungkeir said with voce half arrogant,
God ordanit lufe to be baith heir and hine.
Quha hes gude lufe into this life pregna[nt]
Gude lufe in heuin he suld nocht craif nor t[ine]
I me defer to the scriptour diuine.
Christ bad ilk man keip lufe and cheritie.
Thairfoir thir wordis in me sall euer schin[e]
I lufe ay leill, and that weill lykis me.

Iuxta illud hoc est præceptum meum v[t diligatis] inuicem, Sicut delexi vos.—JOH[N XV.]

[1] The Saddest said, half mouit in his minde :
Authoritie richt gude to me thow schawis.
Bot wo allace, thow takis it in wrang kinde :
Thow allegis the thing that thow misknawis.
Lufe thy Nichtbour, & brek not Goddis lawis

[1] Lf. 9.

Be Fornicatioun, nor ȝit Adulterie
To schame & lak thir twa thair seruand drawis.
I luifit to lang, and that forthinkis me.

Non mœchaberis.—EXO. xx.
Omnis qui viderit mulierem ad concupiscendum eam, iam mechatus est in corde suo.—MAT. v.

The ȝoungkeir said, I meruell of thy minde,
And of thy will withouttin caus or quhy
Contrair Venus with thy hait hart vnkinde,
To tak sic part thocht scho it small set by.
Thow knawis veill and alswa sa do I.
God bad ilk man Incres and multiplie.
How can thow than Godis awin wordis deny?
I lufe ay leill, and that veill likis me.

Crescite & multiplicamini.—GENES. ix.

The Saddest said, I knaw the wordis richt weill
[Go]d said *th*ai wordis, quhen *th*e warld first bega*n*
[And] of that Text thow hes bot litill feill:
[The] sentence fer les thairfoir thow can.
[True] God thame said at that time to the ma*n*,
[He ment th]ame all of Matrimonie to be.
[The] name glois, as thow plesis, quhat tha*n*?
[I luifit to lan]g, and that forthinkis me.

[*Fugite forn*]*icationem, qui autem fornicatur, in* [*corpus su*]*um peccat.*—1 COR. vi.

[1] The ȝoungkeir said, ȝit Salamon the king
That in his time was haldin the maist wise:
Into his Buik he sayis ane vther thing,
And puttis lufe to ane greiter apprise.
He sayis, quhair lufe into ane luifer lyis,

[1] Lf. 9, back.

It is als stark as deith and life maybe.
Thairfoir I say thow carpis of cowardise.
I lufe ay leill, and that weill lykis me.

CANTI VLTIMO.

Quia fortis est vt mors dilectio:
Dura sicut Infernus emulatio.

The Saddest said I pray the hald the still,
For to alledge on Salomon that saw.
For weill I wait it was neuer his will,
Men for to caus Incline in that behaw.
To wemen kinde, nor for to mak sic Law.
Bot this he sayis, and thow like sic to see.
Wemen causis men oft to diuilrie draw.
I luifit to lang, and that forthinkis me.

ECCLESI. xix.

Nam mulieres apostatare faciunt Sapientes:
Et qui se iungit Fornicarijs erit nequam.

The 3oungkeir said, schaw me quhat is the ca[is]
That Salomon wordis said in vane:
Considdering he sayis sa mony sawis,
Sa gude, sa sweit, of all wemen but lane.
Luik how thow likes Canticorum in pl[ane]
All that haill Buik he sayis of thair be[wtie]
How can thow than the contrair say[ ]
I lufe ay leill, and that weill ly[kis me.]

Osculetur me osculo oris sui: quia m[eliores sunt]
amores eius vino fraganti.—CAN[T. i.]

[1] The Saddest said, than hier with patience,
I sall the schaw ane answer releuant.
That buik he maid to ane vther sentence,

[1] Lf. 10.

And fra thy mind ane mekle thing distant.
He menis that buik of the kirk militant,
Quhilk is the Spous of the blist trinitie.
Lat we sic by, caus we are Ignorant.
I luifit to lang, and that forthinkis me.

Quia cœcus non habet iudicare de coloribus, Cœcus autem si cœco ducatum prestet, ambo in foueam cadunt.—MATH. xvi.

The ȝoungkeir said, this mater meruellis me
Quhat sould a man, and lufe had neuer bene?
Like ane auld stok or as ane rottin tre,
Berand greit bouk quhair sould be leuis grene
And naturall is to king Keyser and Quene.
To spend their time in sum Iucunditie.
And quhair better than with ane ladie schene.
I lufe ay leill, and that weill likis me.

Quia venerunt mihi omnia bona Pariter cum illa.—CANT. i.

The Saddest said, lufe is sa perrellous,
To all gude deid it is ane strenthie bar.
Of all poisoun it is maist venemous.
Sclandour and schame euer to it drawes nar.
[Ver]tew, wisdome to tuich it neuer dar.
[Wei]ll may thow wey thay will neuer agre.
[Refrane] befoir ȝit draw thy fute on far.
[I lui]fit to lang, and that forthinkis me.

[*Ne att*]*enderis fallaciæ mulieris: fauus enim diste-* [*llans labia*] *meretricis: nouissima autem illius ama-* [*ra quasi*] *absinthium.*—PROVERB v.

[1] The ȝoungkeir said, I can nocht vnderstand:
Bot vertew is, and wisdome in hir cure:
Strenth, hardines, with manheid vailȝeand,

[1] Lf. 10, back.

With all bewtie that may haif creature.
I put the case, ane man peradventure
In battell war present his Ladie fre:
He wald preuaill the erar I assure.
I lufe ay leill, and that weill likis me.

Veni, propera amica mea, veni, ostende mihi faciem tuam.—CANT. ii.

The Saddest said, thocht it sa cauill for anis
In goddis kirk it hurtis greit deuotioun
Diuers cummis to kirk oft for the nanis:
And to be sene, that is thair maist notioun.
Of perellous stait it is the first promotioun:
God is forȝet, lufe hes the cheualrie:
First slais the saull, and puttis the bodie down.
I luifit to lang, and that forthinkis me.

Quia lingua eius acuta, vt gladius biceps.—PRO. v.

The ȝoungkeir said, thow spekes now all to large:
That lufe to God is sic Impediment.
Quhy intro*m*mettis thow with an vthers charge
In thy langage thow art our negligent.
Let ilk man do, as thay expedient
Thinkis for thame self, for that is maist lik[lie]
Thy rime in time I wald thow did repent
I lufe ay leill, and that weill likis me.

The Saddest said, I say bot Iust an[d hail]
I can nocht tell the teind, thocht I [it wald]
Of misfortounis, and euill that dois [assail]
Daylie mankind, be that luf thow [dost uphauld]
[1] Quhat heretage? quhat biggingis coft & sauld,

[1] Lf. 11.

Quhat deid? quhat slane throw lufis destenie?
Men & wemen has skalit thair hale houshald?
I luifit to lang, and that forthinkis me.

Non est malitia supra maliciam mulieris. Sors [1]pcecatorum. Cadat super illam plaga mortis. Mulier nequam. A muliere inicium factum est peccati. & per illam omnes morimur. A carnibus tuis abscinde illam ne semper te abutatur.

Coniuge pro pulchra multi subiere sepulchra.

The ȝoungkeir said, with ane austeir aspect,
It sufficit lufe thyself to lichtleit thus.
Thow pretendis the haill warld to infect
With thy langage, and sawis Iniurious:
Bot of thy wordis sickill and friuolous
It reckes nocht, thay ar bot vanitie:
Howbeit thay be in sum part odious.
I lufe ay leill, and that weill likis me.

The Saddest said, for sawis Iniurious
I rehers nane, but quhilk I will awow.
And quhair ȝe say, my sawis ar friuolous:
Thay ar richt suith and ar of sentence fow
I say thy lufe is nothing till allow.
Gifand it quhair is na stabilitie
Now scho is mine: and thine agane richt now.
I luifit to lang, and that forthinkis me.

Qui tenet mulierem, quasi qui apprehendit scor-
[ ] *one, Ab omni irreuerentia oculorum eius caue.*
[ ] *& ne mireris si te neglexerit. Si dederit homo om-*
[*nem*] *substantiam domus suæ pro delectione, qua-*
[*si nihil*] *dispiciet eum*—CANT. vlt.

[1] *Read* peccatorum.

[1] The ȝoungkeir said half rampand in ane rage
Thy talking is to me Intollerable.
Euir I sall auant lufe with curage.
Scho is constant: scho is right confortable:
Lufe is bening and lufe is amiable:
Lufe is stable, and repleit of pietie:
To hir awin feris scho is right fauorable.
I lufe ay leill, and that weill likis me.

The Saddest said, thocht thow hir sa auant,
Scho is faithles: scho is abhominable.
Thow furthschawis as ane daft Ignorant,
Luf is truthles: and lufe is tressonable:
Nocht lauchfull, but scho is lamentable.
Vod, wantoun, vane, and void of veritie.
Lufe is wrangous, and lufe is variable.
I luifit to lang, and that forthinkis me.

The ȝoungkeir said, thocht thow thay wordis disclois:
Lufe is ardent, and lufe is delicious.
Of all vertewis, lufe is the crop and rois.
Lufe is mery: lufe is melodious:
Richt petefull, and also scho is precious.
Lufe is the trane of all tranquillitie.
Lufe is facound: and lufe is fauorous.
I lufe ay leill, and that weill likis me.

The Saddest said, cousing and all beg[ ]
Lufe is lichtlie: and lufe is lecherous.
Lufe is wilfull: and lufe is vane and wil[ ]
Lufe is richt mad: and lufe is malicious
Presumptuous, odious, and suspicious,
[2] Scandalous, and cled all with scurrilitie.
Friuolous, venemous, and Iniurious:
I luifit to lang, and that forthinkis me.

[1] Lf. 11, back. [2] Lf. 12.

The ȝoungkeir said, I se thy hart ouirset
All in malice, to lichtlie lufe that quene.
Lufe is fruitfull, and all with faith ouirfret;
Kinde, courtes, meik, mercyfull, Amene:
Maikles with mirth, substantious and serene
Gude, and gracious, ground of felicitie.
Scho laikis nocht to honour may pertene.
I lufe ay leill, and that weill likis me.

The Saddest said, lufe kendillis euer cair:
Vnkennand, kene, vnskilfull, and cruell:
Angrie, Irefull, birnand as baitit bair.
Vndantit, daft, ane reuar, and rebell.
Crabit, Cankerit, fenȝeit, baith fierce and fell.
Byitand, bostand, griefand, and gredie:
Bitter as Gall, and speciall net of hell.
I luifit to lang, and that forthinkis me.

The ȝoungkeir said, with fax and face fumous:
Richt stomochat, thair standand him allone:
With austeir voice, as tirant tedious:
Sair mouit in minde, in hart halfwo begone:
Heirand the word the Saddest did propone.
Cryit, Cupid King to this mater haif Ee:
[Sh]aw the ane King, or King I hald the none
[L]ufe is lichtleit: thairfoir full wayis me.
[The] Saddest said, me think the sair anoyit
[T]ellis me, quhy thow sould sa the mufe
[1] The ȝoungkeir said, suld gude lufe be distroyit
Be thy sophismes quhilk thow can neuer pruif?
Thocht thow sa wald, the greit God ay abuif
Will neuer thoill sa greit iniquitie.
The Saddest said, heir I defy fals lufe.
I luifit to lang, and that forthinkis me.

[1] Lf. 12, back.

The 3oungkeir said, with voce superlatiue:
O Cupid King, o Venus luifis Quene:
Attend thir wordis that ar sa pungitiue,
Outthrow the hart thay thirll me sa kene.
Bot 3e supple, I may not thame sustene:
For sic vnricht se 3e not remedie:
I me defer into my graif so grene.
Umquhill I luifit; and than weill likit me.

Argumenti finis.

AS he that said to his hart straik ane stound,
Quhill of *th*at place ne farder he micht fou*n*d
Throw displesour, and greit melancholie.
The dart of deith, him thair gaif sic ane wound,
That suddandlie he fell vnto the ground:
Boyland but buit, vext with aduersitie:
Quhilk to Venus was schawin suddanlie:
That hir trew Knicht with faintnes sa confou*n*d
Was strikkin to deith for fault of hir supple.

Sone scho discendis but ony mair delay,
And brocht with hir bot ane 3oung sempil Ma[y]
In hir chalmer quhilk ay was most secre,
Beheld hir Knicht on the ground quhair h[e lay]
Inquerit the caus, and effect of the fray.
The Saddest said, Madame of veritie
[1]I do not knaw, he fell sa suddanlie.
Bot we allone the time passing with play:
Him this betuke ane suddane extasie.

And so anone his bak alyte he wryit,
To pas away, and Venus that espyit.
Scho said gude Schir, an quhill 3e may remane

[1] Lf. 13.

Quhill time this corps be sum better applyit,
With ferce felloun he is rich fair Inuyit,
And that be 3ow, for sa appeiris in plane
Quhairfoir 3e sall incur my greit disdane
Madame said he faith planelie I deny it:
Wald he reuiue, Lord, than bot I war fane.

Anone Venus that Ladye fair and bricht,
In armes swith scho claucht hir awin trew knicht
Co*n*fortit him with kiss ane thousa*n*d syis
With voce cryand, with all hir mane & micht.
Awalk, awalk, awalk, thow wofull wicht:
This is Venus, that sa oft on the cryis.
Schaw me the caus quhairfoir deid heir thow lyis?
Gif ony man hes done to the vnricht,
In word or deid, schawing ony dispryis.

Als sone as he the voce hard of Venus,
Vnto his hart he thocht it sa Ioyous:
He conuallessit within ane littill space,
Quhair he befoir was melancholious,
[Wod, ire]full, angrie, and rigerous.
[Inc]ontinent fra that he saw hir face
[He w]as alterit sone fra that tenefull trace:
[And grew m]or wantoun, with luikis amorous.

[1] 3it for faintnes, and noy was at his hart:
The quhile befoir fra time he did reuert.
The sweit trikillis doun ouir his face thay ran
Sayand Madame, I pray 3our Grace aduert:
I soll 3ow schaw the caus of all my smart.
Quhy, and quhairfoir, and how it first began:
In argument, I and that gentill man.
Fell heir on case becaus I tuik 3our part:
First he 3our grace did lichtlie, and me than.

[1] L. 13, back

Sayand thir wordis quhilk war Iniurious:
That lufe was faint, baith fals and friuolous,
Abhominable, and all sawin with desait:
Mixt with malice, and verray malitious:
Wod, vane, na worth, wantoun and vicious:
Vennemous, anterous, and dissimulat:
Fraudfull, faithles, fra all gude alterat.
Thus and siclike with rank voice rigorous
He did proclame, Madame mak ȝe debait.

Scho said agane, it is Equiualent
To all ressoun, and als correspondent,
That thy mater suirlie I tak on hand:
Sen for my saik thow art heir schamelie schent
ȝit I beleue als euill is subsequent
To thame in baill sa bitterlie the band:
Ioys I my life & bruik rowmes in this land:
Thay sall haif caus far mair for to lament,
That thus in sturt sa faint the causis stand.

Als scho that said withoutin circumst[ance]
With vengeabil vult, [1]laik and gude [countenance]
[2] In till hir hand she tuik of siluer quhite
Ane nobill horne, quhilk all *the* garth gart gla*n*ce
And blew thairon with sic continuance,
Quhill at the last seir Nimphis of delite
Discendit sone to hir presence perfite.
Inclinand law with humbill countenance,
Weill preparit as thair vse was and rite.

Sayand Madame, with all obedience,
Heir we be cum to ȝour Magnificence,
In ȝour seruice ardent, and reddie boun,
To do ȝour grace plesour and reuerence.
Aganis quhome, or quha that dois offence

[1] *Read* laikand. [2] Lf. 14.

In that behalf concerning 3our hie croun,
Of quhat degre, stait or conditioun
Thay may be found, with all Instant defence
We condiscend all heir in vnioun.

Than said Venus that lustie nobill Quene :
Lufesum Ladyis most secreit, and serene,
Of my counsell elect, and elegant :
This is the case I haif to 3ow to mene,
Quhilk in ane part to 3ow als dois pertene,
As to my self, thocht I be mair vibrant.
[Thair is] ane squier ane wod extrauagant,
[Quhilk] in my Court was sendill hard, or sene,
Nor in na sort thairof perticipant :

[Quha did] reheirs ane certane nyse Sermonis,
[With argu]mentis, and diuers questionis
[Of me con]trair, and of 3ow Ladyis all :
[Declairand] thus be seir opinionis
[1] That lufe is foundit all of detractionis,
Man to desaif with foull lust mundiall,
And is the way of the stait Infernall.
This and siclik with diuers Infectionis,
He diuulgatis as Iuge Imperiall.

And not the les the great blasphematioun
New perpetrait vnto my michtie Croun,
Now recentlie Esperance our trew Knicht
He is neir put to finall distructioun,
With greit Iniuris, and sair forthocht felloun,
That neir the deith all maist he hes him dicht.
Caus our mater he tuik to hald in richt.
Think 3e not this ane greit contemptioun ?
This case Ladyis I refer to 3our licht,

[1] Lf. 14, back.

Quhen thay all hard Venus enarratiue,
Thay wald not gif ane sentence sone beliue.
To counsall ȝeid with ane aduisement,
Ponderat weill the falt superlatiue:
And deput ane to gif diffinitiue
Answer agane with all thair haill consent.
Quhilk Lady hecht Themis in verament.
Greit Aduocat with power possessiue
Maid be thame all to furthschaw thair intent.

On humill ways, and richt greit reuerence,
Scho said Madame, this is ane greit offence
Done to ȝour grace, and vs Ladyis ilk ane
Howbeit sa be to expell negligence,
My sisters sayis thay can not gif senten[ce]
Sa breuiatlie, bot an ȝe plese refrane
[1] ȝour present will, and sumthing be constrane
Be thair aduise mixt with perfite prudence
To mend *th*e crime *th*ai will wirk all thair mane.

Thair counsal is Madame, & plesit ȝour grace,
To set ane Court in leissum time and place.
Call the faltour, of his crime him accuse.
Gif he denyis, and grantis nocht the trespas,
To ane assyse it man ga with proces
For with resson ȝe can nocht this refuse.
And ȝe man do as vther Iugis dois
Nocht pretendand na puir man to oppres.
This thay respond, the falt nocht to excuis.

Than said Venus, Madame, that is bot skill,
To thair counsall hartlie applie I will.
Ane vther Nimph, the quhilk Nemesis hecht,
Without tarie sone scho did call hir till:
Quhilk was schiref sic Actis to fulfill.

[1] Lf. 15.

Bad hir beliue pas to ȝone waryit wicht
Hecht Desperance, and for the greit vnricht
First done to me with peruerst mind and will
Secundlie done to Esperance my Knicht:

And to my sisteris, and Ladyis curiall,
With certane vther actionis criminall:
Charge him compeir befoir my Maiestie,
[I]n hour of caus sittand in Tribunall:
Or my deputis quhat thay be greit or small.
[To] heir him self accusit of crueltie.
[Vnd]er all pane that layit thairon may be:
[With] exceptionis, and causis defensall.
[1] (Gif he sic hes) that may himself supple.

Inclining law but mair this Nimph anone,
Heiring the charge that Venus did propone:
Scho said, Madame, withouttin tariment
It salbe done: and sa furth is scho gone,
To desperance, quhair he stuid him allone.
Saluted him with gretingis condecent.
And he to hir with hauingis reuerent.
And scho in hand ane letter had quhairon:
Hir charge scho red, quhais tennour is sequent.

Summonitionis litera.

VENVS, the well of worthynes,
Ground of all grace, and greit Goddes,
Of Quenis Quene, and eik princes,
That now dois ring.
To our louit condigne Maistres,
Nemesis constitute but les,
Our Shiref in that part expres,
Dewlie greeting.

[1] Lf. 15, back.

Forsamekle as it is menit
Heuilie, schawin vs, and complenit,
Be our trew Knicht quhilk sustenit
Greit velanie:
Esperance, quhair he conuenit
With Desperance him nocht pertenit,
With cruell mind thair vnrefrenit
In this degre.

Rehersit wordis Iniurious,
With peruerst will, and venemous
[1] Corrupt Intent and dispitteous
Into this sort:
That lufe was wantoun, and vicious,
Irefull, pridfull, and rigorous,
Ouirset with slicht sulphurious,
And suddant mort.

With diueris vther detractioun,
Concerning ws, and eik our Croun,
Caus our Knicht tuik our opinioun,
Callit Esperance.
He him beset with thocht felloun,
Quhill neir the deith that he was boun:
Quhilk is to ws greit contemptioun,
Be allegeance.

Our will is heirfoir als and we
Chargis and commandis straitlie,
Incontinent this letter be
Sene that ȝe pas.
In our Name and authoritie:
Command desperance sone that he
Compeir befoir vs haistelie
For his trespas.

[1] Lf. 16.

Quhair that we hald our maist mansioun
Into this garth baith vp and doun,
Without ony exceptioun,
Had of beforne,
[Ob]stacle or reuocatioun :
[On the] thrid day efter executioun :
[Vnder] the pane of rebellioun
[1] And to our horne.

The quhilk to do forsuith heir we
Commit to ȝow all haillelie,
Our full power in best degre,
Be this our letter.
Execute and Indorsat dewlie,
Deliuering it be ȝow trewlie,
To the beirar agane suithlie,
But falt or fetter.

Geuin at our heid Mansioun Tempe :
And greitest Palace quhilk vse we :
Vnder our hand writ verrilie,
And our Signet.
Into the straitest forme may be
Of Maij the day aucht and twentie.
And of our Regne, sa mot I the,
The ȝear is forȝet.

Finitur Summonitio.

THis Nemesis Schiref, and Officiar,
Into this case chargit as aduersar
This desperance to compeir day and place,
Be the tennour of letteris present thair,
Quhais forme and fetter in *the* self wald declair.
Madame (said he) plesit to speik ane space,
Sen this sa schort the mater cummis on case,

[1] Lf. 16, back.

I wald require the copy of that quair,
For to aduise, gif I micht it purches.

This ladie said thinke ȝe it expedient
To pay for it, I have it heir present.
[1] He said agane, Madame, it is ressoun
With all glaidnes to fulfill ȝour Intent.
Tak thair sex penneis without Impediment.
Scho said gude Schir, it is to small portioun.
Alswa ȝe knaw, this caus concernis the croun.
Thairfoir copie requyris goldin rent,
Becaus it is sa eminent actioun.

I Nill it gif without ane gold Besant.
Forsuith said he of sic I haue na hant.
Madame bruik weill, the price it is to hie.
(Quod scho) war nocht I se the repugnant
To Venus Quene, and to hir court obstant:
I wald nocht euir the copie to gif fre.
Bot I will nocht sic plesour do to the.
The copie clene I quite it is sa skant,
ȝit nocht the les I sall compeir, said he.

So thay depart: Nemesis furth is go
To Venus, quhair befoir that scho come fro.
Recitit all hir charge in verrament.
How scho finischit hir Act scho had to do
With Desperance, quod Venus sen is so,
He will compeir and we all heir present:
I most deput ane Iuge mair competent.
For I myself will hald him as my fo,
Forthy I will not sit in Iugement.

In presence of hir Ladyis, ane and all:
[An]e vther Nimph to hir than did scho call.

[1] Lf. 17.

[The] Ladie hecht [1](Rhammusia) to hir Name
[Cam] to Venus in hir best apparrall.
[2] With countinance and facts virginall,
Inclining law all most tuiching the lame.
To quhom Venus, this case ȝe knaw Madame,
How desperance as knaif most criminall,
Contempnit me with wordis of defame.

And all my court, as ȝe knaw richt perfite:
With vther Actis of Iniuris Infinite.
Quhairfoir I Nill my self personalie
In Iugement sit: bot my power vnite
Salbe to ȝow as depute requisite.
For I suppone he will me hald partie.
Thairfoir present thir witnes standand by,
I creat ȝow to condampne or to quite,
My Iuge deput with power haillelie.

[1] *Read* Rhamnusia. [2] Lf. 17, back.

THE SECUND BUIK.

AO Desperance not vnknawin in ane part
How that Venus wes set to eik his smart:
He him bethocht for to fang sum defence,
And for to get sum Aduocat expert:
Wald Venus court retreit, cast or conuert,
Or in sum part thairin mak resistence,
Sone he him hyit without mair residence
Vnto the seuin digne Doctouris in all A[rt]
Quhilkis clepit ar the well of sapience.

[1] The first is callit Thales Milesius,
Quhilk is in Greik ane maister meruelus.
And dispute first in all nature of thing:
Quhais eloquence was sa compendius,
Sa clene, sa cleir, and eik sa copius,
Surmountit Grece be fer in his saying.
The secund als was ane doctour conding,
Callit Solon, ane Iurist cautelous,
That sa did speik vnto Cresus the King.

The thrid Chylon Lacedemonius.
The ferd callit Byas Pryeneus,
Wnto the laif was speciall President.
The fift to Name and hecht Poete Pittacus.
The sext callit the Clerk Cleobolus.

[1] Lf. 18.

Ane ageit man in ȝeiris ancient,
In liberall science richt emmient
The seuint, hecht Periander Corinthius,
Last of thame all ane Cunning man and quent.

Quhen Desperance thir seuin in ane saw sit,
Wallie (said he) ȝonder is heid of wit.
Ane spark of peirtnes in his breist than grew,
Thinkand allane, my caus and I submit
[Vn]to ȝone seuin ane mis or els ane hit:
Thay will me schaw sum counsall or reskew:
[Q]uhidder I sall absent me or persew
To Venus Court, sen I thairto am knit.
[Gi]f thay not do, I tary nocht, adew.

[He] saluist thame on his best wayis anone.
[[1]]mand GOD saif ȝow seid of Salomon.
[2] In gentill wise thay him contersalued
Sayand gude Schir, quhat is thair to expone
Of argument probleme or questioun
That ȝe wald haif distrust or recountit.
Schaw furth belyue and mak it specified,
So far as ȝe ȝour mater will propone:
It salbe drest, and ȝe ȝour self depesched.

Sone he furthschew his mater haill and all
Vnto thay seuin Rectouris Rethoricall:
How that Venus was set in his contrair.
And Esperance with him in feid did fall:
And how he was summound to Tribunall
Be Nemesis the principall Officiar.
And how that he promittit to cum thair
Befoir hir Iuge Deput temporall,
Wnder all pane micht follow or danger.

[1] *Read* Sayand.

[2] Lf. 18, back.

And quhen he had schawin his narratioun,
He Implorit with all delectatioun.
Thay wald him gif thair counsal on best wy[se]
How he should chaip without Tribulatioun,
Manifest schame, or mair Blasphematioun,
Not turnand him, nor his to preiudice.
Thay said agane, ȝe haif done greit dispric[e]
Quhairthrow ȝe can not chaip Indignati[e]
Of hir, nor nane that makis hir dew seruice.

Howbeit that we thairto nathing pertene,
Scho is ane Galland Nobill lustie Quene
Diuers gentillis will mak to hir homage
And serue hir with all courage fra the splen[e]
[1] Quhen scho and thay to gidder may conuene.
At hir awin sport, scho dar lay counterplage.
Quhairfoir we think, that ȝe haif preuit fulage
For to offend that Souerane, and most schene,
So eminent ane Lady of linage.

Bot nottheles our counsall ȝe sall haif
In closit writ, the quhilk ȝe sall resaif.
And in gude haist ȝe sall pas on beliue
Vnto the nine Musis sweit and swaue:
Quhair that thay sit into thair clene conclaue.
Deliuer thame this pretty small missiue
In siclik Actis thay ar frequentatiue,
And mair facill ȝour mater will consaif,
Fra time that thay heir ȝour enarratiue.

Thus thay conclude all seuin with ane consent
Deliuerit him the bill Incontinent
Renuncit thame of thair cure and counsall.
He tuke gude nicht and on his wayis went.
Till he come to thay Rosis Redolent.

[1] Lf. 19.

Ruit of regard, and fontane Musicall
Schryne of tresour, and port Poeticall:
Quhair all science hes daylie Entreitment:
The Musis nine most puir well virginall.

Quhais Nobill Names ar thir in veritie:
The first Clio is cleipit sickerlie:
Ane Nobill Nymph baith for to sing and say,
The secund hecht to hir name Euterpe:
[Sy]ne Thalia: the feird Melpomene:
[Te]rpsichore fift is callit in verray
[1] Erato sext: the seuint Polimnia:
The aucht is callit gentill Calliope
Maistres of all the nynt Vrania.

Quhair thir Ladyes wes in thair chalmer clois
Thair was the rute of reuerence and rois:
Thair was Prude*n*ce: & thair was Pulchritude
Thair was of blis baith the waill and chois:
Thair was the sop of science I suppois:
Thair was the flour of fairheid, and the flude:
Thair was worschip with welth and valitude
Thair was the Court ane man for to reiois:
Thair was meiknes weil mixt with ma*n*suetude

Thair was Grammar, and thair was Rethorik
For Questionis thair was Dialectik:
In argumentis full of subtialtie.
Pro and contra in termes of Logik:
In all this warld to serche there was nane sic.
For to decerne licht fra obscuritie.
Thair was Phisik: thair was Astronomie,
Thair was the mirth, and Mother of Musik:
Thair was nurtour, thair was Nobilitie.

[1] Lf. 19, back.

For to conclude of this quhat wald ȝe mair?
The seuin science compleitlie thay war thair,
With all kyn sort of mirth that micht be found
Thair manerit Mans sa perfyit and preclair,
Enuirond all aboit with hailsum air.
Mair plesund place stude neuer on the ground
With all delitis sa greitlie did abound,
Of all palice it was the luminair,
[1]That euer ȝit was maid on Mappamond.

For to descriue thair honest Ornament,
Thair riche array, and thair habillement:
My feble wit stands in extasie
So bene, so big, and so Auripotent,
So ground michtie it was, and precellent:
It dullis far my small capacitie.
Thairfoir I most at this time let it be.
Bot ȝe sall wit thair was na thing absent
Of gold, nor silk, that ganit sic cumpanie.

In thair Chalmer thay war all singand nyne,
And als playand on Harp, and Cymbalyne.
Bot for to heir that sound Melodious,
It to compair to voicis femynyne
I can not do: it was mair lik deuine
Angellis of Heuin, it was sa amorous:
So small, so clene, so sweit, so curious,
So replenissed with the cleir chrystalline:
Sa weill digest, benigne, and bewteous.

Quhen Desperance thir nyne did heir and se
Percust he was into perplexitie:
Quhidder gif he sould enter thair, or no.
GOD gif it war my fortoun than, said he,
My fatall weird, and als my destenie,

[1] Lf. 20.

I war conuert into the May Echo,
That I micht bruik this greit quotidian Ioy,
[With tha]t he Incressit into audacitie:
[He tui]k his anter, and Inwart can he go,
[And] knelit doun anone law to the eird

[1] The Ladyis sawe, and suddanelie was effeird:
For seindill men vsit in thair companie.
Kissand the bill farthermair or he steird,
Deliuerit it as the doctouris him leird.
Quhilk his erand to thame did certifie.
Credence be toung he wantit sickerlie.
Quhairfoir I traist the quader was his weird,
That laikit speiche him self to fortifie.

Als sone as thay the small missiue did reid.
Without mair baid thay wald not superseid.
And said gude Schir, is 3our name Desperance?
This present writ sa manifestis 3our deid,
That 3e haue seruit greit magrie to 3our meid,
For presumptioun, and eik vltrequedance
To Venus done by 3our greit arrogance.
Quhairfoir we can na farthermair proceid
In 3our support, bot stand vnto 3our chance.

To Intermell we will not with sic thing:
For we Intend on vther machyning,
In Musicall Airt, and diuers science:
As in Psaltrie, in Luit and Harp playing,
Versificat in meter and dyting
In congrew veirse, and to keep accidence
In sic effairis we haue experience,
Bot be no way in Venus disprysing:
For quhy scho is ane Quene of excellence.

[1] Lf. 20, back.

We counsall ȝow withouten mair abai[d]
Becaus we se ȝour stomak storme bestaid
ȝe pas in hy vnto the Nobillis nyne.
[1] Gif ȝe wald fra this auenture ewaid.
And gif thay pleis ȝow to supple and aid,
To ȝour mater gif thay will ocht Incline:
It is mair decent to courage Masculine
ȝow to support, than vs for to perswaid
Contrair Venus, thairfoir gude Schir pas hine.

The small missiue thay deliuerit agane.
Bot he nothing of thair answer was fane.
He said adew, and so furth can he fair
Out ouir the bent with hart richt fair constrane
Throw Mos and myre, & mony hie Montane,
Half wo begone allone all solitair,
Throw wildernes in woddis, & greit dangeir:
Richt desolait I traist of ane gude wane,
Till he come to quhair the nine did repair.

[2]
Hector dux fortissimus, filius Priami Regis Troie,
& hecube Regine, vt habetur in historia Troiana.

Thir Nobillis nyne togidder congregait
[3] In clene cureis he saw all situait.
Quhais Names ar thir (gif I can richt record)
Hector of Troy quhilk maid greit debait
Of the Greikis, xviij. Kings he cruciat:
Exceptand Dukis, and mony diuers Lord:
He spairit nane with him was at discord.
In euerie Camp the proudest man armait
His pray was ay, and maid him euer ford.

Iosue dux filiorum Israel, & filius Nun.

The nixt callit the vailȝeant Iosue:
[Qu]hilk with Moyses past out throw the reid sey
[Qu]hen King Pharao persewit Israell,

[1] Lf. 21. [2] No space in vol. [3] Space in vol.

With greit power, and prepotent Armie:
[1] Bot be support and the deuine supple,
All the vengeance on Pharaos folkis fell:
Becaus contrair greit GOD he did rebell.
Eik Iosue slew of Kingis ane and threttie,
The twelf Chaptour of his awin buik dois tell.

Dauid filius Isai, alias Iesse.

The thrid Dauid, the greit propheit & King,
That efter Saull in Israell did ring.
Quhilk slew ane Beir, and als ane Liones:
Quhen he was bot ane child of ȝeiris ȝing,
Vpon the feild quhair he had in keiping
His Fatheris flok into the wildernes.
Alswa he slew the Giant Golyas,
In the foirheid with ane stane and stafsling:
As the first buik of Kingis dois expres.

Iulius Cæsar, quia cæsus de matris aluo,
(vt dicit Plinius).

The feird callit was Cæsar Iulius,
Richt vailȝeand and als victorious:
As Doctouris reidis he was first Empriour,
Quhilk with scharp sword, & Actis anterous,
Diuers greit Kingis in feild he did vincus.
Of Babilon he was the conquerour:
Of Italie siclik disconfeitour.
Into plane camp with dintis dangerous
He brocht mony vnto thair fatall hour.

Alexander Philippi filius, construxit tres vrbes,
vno nomine vocatas, scilicet alexandria in Ægypto.
alexandria in Asia propre hostiū nili fluuij &
alexandria in Scithia, vt habetur in Policr[ate].

Alexander the fyft, of Macedoun
Ane nobill King and Campioun

[1] Lf. 21, back.

[1] To vail3eandnes gaif his Felicitie,
Quhilk with greit stre*n*th, and mony bald Baroun,
Had all the warld at his dominoun,
Be force of men and lauchand destenie.
Greit Conquerour thairfoir cleipit is he.
At his plesure he micht louse or Ransoun
Quhairsumeuer he war, or quhat degre.

Iudas Machabeus.

The sext Iudas Machabeus was cald,
Ane birnand Beirne, ane busteous, and bald;
Richt corpolent, and hie in his estait.
Aucht hundred Knichtes, & twentie thairto tald
At ane Iornay the Gaist he gart vp3ald.
His Fortoun was with strenth so roborait.
Into his dayis durst nane with him debait:
Quhome he vincust no langer leif thay wald,
Sic grace he gaif, bot *th*ame all maid chak mait.

Godefridus.

The seuint callit Godfride de Billioun:
Quhilk subiugait Ierusalem the Toun,
Of mony Iowis he was the finall end,
Depopulat that Cietie of Renoun,
With dynt of sword, and maid sic occisioun,
Of Ronciwell the battell it transcend.
His courage was ay Christindome to defend.
Quhe*n* al was done he brocht of thorne *th*e croun
Quhilk crownit Christ with him til ane co*m*me*n*d.

Arthurus Britanniæ Rex (vt habetur in Cronicis eiusdem).

[Art]hur the aucht, he was ane Christin King,
[N]obill, and fre, that in his dayis did ring
[Hi]s Intent was set on vassalage

[1] Lf. 22.

[1] The round Table he had at his leiding.
His cruell Knichts thairof sa entreting
With gold and geir to eik thair clene courage:
To him againe thay making sic homage.
Of Infidelis mony he did downe thring
Be battell mort, and put thame to thirlage.

[2] CHARLFS LE MAYNE.

The nynt Charles baith King & Empreour
Fra the Angell of delyce tuik the Flour,
Quhilk in the Armes of France ȝit is worne.
All Hispanie he wan be battell sour:
Of Almanie he was the Conquerour,
Fra Infidelis, and mony of thame forlorne,
At Ronciwell quhen Rolland blew the horne:
Quha was betraisit and gat his fatall hour,
Be the fals Tratour Ganȝelone manesworne.

Thir nyne Nobillis all in thair cureis cleir,
Maist triumphand, and vailȝeand men of weir
Richt martiall like, so curious and clene,
Sa gay thay schine all in thair glitterand geir:
Hewmo*n*d on heid, sword, buklar, scheild & speir.
(Quod despera*n*ce) quhat may ȝone menȝe mene?
Thay ar richt like to turne thair fais to tene.
Thay luik sa gryme, with peruerst vult austeir
I dout with thame that I dar not be sene.

So tedious thay ar be countenance
To luik vpon with vultis of vengeance:
So busteous and eik so bellicois,
So terribill thay ar be apperance:
Detestabill for to eik ane mischance

[1] Lf. 22, back.

[2] *Read* Charles.

[1] So scelerait, and ingrait for to chois:
So wickit like, and als so venemois:
So troubillois full of Intemperance,
To thame ane word that I dar not disclois.

Quhat sall I do, and I pas hame againe,
All my trauell by past it is in vaine.
And byde I heir, I traist na thing bot deid,
Best is to say, I am ane Chirurgiane:
In Medicine ane greit practiciane.
Perauenture sa sall I eschaip feid.
Quhat than, gif thay of my craft with me pleid?
They will me call ane cassin Courticiane:
Ane fenȝeit Fox: and than of will my heid.

Best is to say, that I cõuet seruice
With siclike men, that vailȝeant ar and wise.
Thus in a part my self dissimulat.
Bot I dreid sair all this that I deuise
I sall me turne perchance to preiudice
In all my dayis was I not half sa mayt.
Ȝit sall I se gif I be Fortunait.
With all my pith my hart I sall apprise:
I knaw the werst of all this haill debait.

And sa anone he enterit in the Mans,
[Qu]hair that thir nyne into thair geir did glans
[Tr]aisting to haue of thame aide and supple
[Joy]ous in hart and blyith be apperance:
[Presum]ing far in his awin arrogance:
[He leukit on] all with fenȝeit audacitie,
[Als he stood] befoir that [2] cho is of Cheualrie:
[3] The small missiue withouttin circumstance,
Deliuerit thame, law kneiling on his kne.

[1] Lf. 23. [2] *Read* chois. [3] Lf. 23, back.

And so thay reid the small missiue anone,
And syne begouth the sentence to expone.
Ane said of thame quhilk was maist Ancient.
Brether, this case concernis vs Ilkone.
Fra that thay knew that he was Venus fone
All thir atanis thay grew in matilent:
Sayand quad knaif, thow was ouir negligent
Of Quene Venus sic langage to propone:
Thou seruis weill on Rakkis to be rent.

Ane vther syne quhilk was ane crabbit squyer
Kest doun his browis quhair he sat in his chyre
On Desperance, sayand, fals Renigate,
Quhat causit the be sa peirt for to delyre
Fra Venus Court, or thairfra for to gyre:
Or in that case quha the authoriȝate?
Tratour I sall thy corps Incarcerate.
And bet thy banis baith bodie, bowk and lyre:
Thow seruis quick to be excoriate.

Quhen Desperance thir wordis outrageous
Hard said to him, he was sa dolorous,
All for frayitnes he fell in extasie:
Quhill the laif of thay Chiftaines Cheualrous
Raisit him agane, schawing thame gracious
Sayand, he suld not thair thoill villanie
It was na laude, nor ȝit Humanitie
On sic ane wicht to schaw thame villanous,
Nor to molest sic ane vith crueltie.

[1] ȝit nottheles for the greit contemptioun
To Venus done be his detractioun,
We will him schaw sum thingis terribill
Him for to fle fra sic Infectioun:
That he nor nane of his conditioun,

[1] Lf. 23 (should be 24).

Of Venus speik sic wordis horribill.
Sa thay him sasit on ground quhair he lay stil
Sayand, curst knaif thow sall haif afflictioun
As thow did serue, rise, and resaif thy bill.

So vp he rais into ane stakkerand stait,
As he had bene fra wit examinat.
Askand *th*ame grace, trimbla*n*d for feir did quaik
Sum said he seruit for to be cruciat,
That he micht be exempill scelerat
Till all vtheris, that siclik crimes wald mak
Sum said, he seruit for to hing on ane Aik.
Sum said, he seruit be quik confodiat:
Or rostit quik, and all for Venus saik.

Bot we will not with sic ane Intromet.
Flane bellief lawcht on the it war weill set.
Richt swa thy bill and thy narratioun sayis.
And likit we to do to the our det,
Fra top to ta thy bodie wald be let,
Till thow did neuer gude in all thy dayis.
Wald thow further and prosper in thy wais,
In all gude haist thow hence the fra this ȝet,
And seik anone to the ten Sibillais.

[Quh]a ar forsuith forsuith Prophettes ilkane,
[To t]hame thow pas, and sadlie mak thy mane
[1] And thy mater but feinȝetnes thame schaw,
And swa beliue his leif at thame hes tane,
Murnand in hart with mony greslie grane,
His veyage tuik, quhair he na gait did knaw:
Throw wildernes, quhair he na luging saw:
Throw mos and myre, and mony hie Montane
Till he come to mont Caucasus of snaw.

[1] Lf. 23 [24], back.

Quhilk Montane is most heich in Scithia:
Into the eist tendand fra India,
Vnto the north, and all excandidate
With snawis fell (as Albertus dois say)
Vpon that hill na nicht is sene bot day,
Except four houris the sone is obscurate:
Thair Desperance on force all fatigate:
He set him doun, na ferder he micht ga,
The mont with snaw was all sa condensat.

And swa he baid throw hap and destinie
Vpon that hill baith hiddeous was and hie,
Him to refresche, quhilk was all faynt begone,
And to haif had thair sum tranquillitie,
Efter trawell his mind to mollifie.
Thair did he rest vpon ane Merbill stone,
Richt sad in hart makand ane drerie mone:
Till Morpheus that carll subtell and sle,
All his fiue wittis fra him hes reft anone.

Thair sleipit he within ane littill stound
Vpon that mont, quhair he lay on the g[round]
Ane Ladye gent approchit quhair he lay
Quha in bountie and bewtie did abound
[1] Richt fauorabill of fassoun, and facound;
To Desperance thir wordis couth scho say.
O wofull wicht, I repent in verray,
That thow art thus with faintnes all confound:
Awalk the sone, and pas on thy Iornay.

My sister dear to Name is callit Spes:
To the me send and to schow the this case.
Scho bad the tak ane hart mair masculyne:
It is the will of all the greit goddis.
Thow pwneist be for thy wilfull trespas

[1] Lf. 25.

To Venus done and thairfoir to thoill paine.
Bot ȝit they will remeid all thy rwyne.
Howbeit ane time thow think it heuines:
Thow sall ouirput: this scho bad me defyne.

Bot thow sall haif greit laubour and trauaill
And on thy part thow sall haif few partiall
ȝit, sussie not, for thow will get reskew,
Thocht Venus will richt scharplie the assaill.
Dout not thairfoir, for nothing sall the aill
Thocht Rhamnusia agane the will argew:
Heirfoir be blith thir wordis salbe trew:
Arthemisia my Name is, naturall
Sister to Hoip: not ellis, gude freind adew.

[Th]ir wordis scho said richt sone him excitate:
[He turni]t about bot scho was gone hir gait.
[Wei]ll he knew, it was sum vncouth visioun
[ȝit he k]new not how it was nominat:
[And he c]uld not hir taill weill diuulgait,
[Thinka]nd it was all haill bot derisioun
[1] ȝit he on knais askit ane petitioun,
At the greit GOD, his dreme for to debait:
With thir ilk wordis begouth his Orisoun

Lamentatio ipsius [2] per egrinantis incipit.

O GOD of Goddis, as thow art GOD abufe
Quhy sufferis thow ane creature mortall,
For none defalt to Incur sic vnrufe,
As I daylie but buit heir dois bewaill?
Help sone thow may of this pane corporall:
For I not may sustene this felloun feid.
Venus that wenche scho vexis me to deid.

[1] Lf. 25, back.

[2] *Read* peregrinantis.

I pray the GOD of thy benignitie :
As thow art God and gydis the ballance :
Sum gude comfort thow wald prouyd for me,
And me denuid of this curst cummerance.
And gouerne me to sum gude souenance :
For my wanrest I wald thow saw remeid.
Venus that wenche scho vexis me to deid.

Als I the pray that for me deit on Rude
(Considderand I am ane weirie wicht)
That thow wald turne my dreme vnto sum gude
Quhilk throw my sleip appeirit in my sicht.
For weill I knaw, it is small of thy micht,
To muif this Mont vnto ane vther steid.
Venus that wenche scho vexis me to deid.

Heir quhair I sit vpon this hie Mon[tagne]
To heir me call thy eiris thow wald [incline]
Wilsum of way, and wait not quhair [to gang]
Me to conuoy to gude purpois and fine
[1] And not suffer that I may trauell tyne.
Out of this place to gude ludgeing me leid.
Venus that wenche scho vexis me to deid.

Finis Orationis.

AND so he rais and on his veyage past.
Fameist for fude, and richt skarslie repast.
Till he come till ane Palice prelucent,
All circundat with the quhite Alabast :
Quhais Portis was closit richt surelie and fast
With lok and band, and diuers Instrument.
To haue entres thair was few men frequent.
Bot with fair wordis he enterit at the last.
Quhairof he was hylair and weill content.

[1] Lf. 26.

To seik thir ten Sibillis is he gane,
Bot of thame wit nor knawledge gat he nane.
Quhill at the last vnto ane Posterne ȝet
He come belyue, and thair enterit allane,
About the thrid hour Pomeridiane.
And thair come to ane Closter weill ouir fret
With all kin flouris, that in eird was to get:
Triangill maid, with craftie wark saxeane:
Quhairin was all thir ten Sibillais set.

In euerilk Pane set ay togidder thre,
Weill exercisit in science and studie:
And speciallie of the Incarnatioun
Of IESVS CHRIST, and vther Prophecie
All in ane voit set thair Felicitie
[On] future thingis, and Predestinatioun.
[Da]ylie this was thair maist occupatioun.
[S]a full thair warkis was of oporcitie
[1] Culd few thairof mak Interpretatioun.

The first was callit Sibilla Persica.
The nixt to name was callit Libica.
Delphica thrid: thir thre sat in ane Pane.
The fourt to name was callit Cumea.
And sine the fift scho hecht Erithrea.
Samea sext: thir three sat nixt agane.
The seuint callit Hellespontia Troiane.
The aucht to name was callit Phrygia,
Tiburtina the nint was for certane.

Cumana tent, and Maistres to thame all:
Into the middis set in hir sait claustrall.
Of prophecie scho did write buikis nine,
In maid meter and veirs Rethoricall:
Quhilk scho presentit to Iuge Imperiall,

[1] Lf. 26, back.

That time callit the Empriour Tarquine:
For quhilk scho askit twelf scoir of Phillippis sine
He thocht the price was ouir substanciall.
He lewch, and wald not to hir will Incline.

Incontinent in presence of the King.
Thre of the buikis in the fyir scho did fling.
At him agane als mekill scho did Inquyre,
Gif he wald gif for the sex the same thing.
And he said nay: sine vther thre did scho bring
Of the same buikis: combust thame in the fyre,
Hir greit constance than the King did admire.
The last thre buikis: he tuik in his kepin[g]
And gaif the sowme that scho did first de[syre]
Quhilk buikis in Rome was keipit richt straitlie.

[1] Be fiftene men best of the haill citie,
Ordainit thairto be all the haill counsall,
In time of weir or of mortalitie:
Quhen thair appeirit ony aduersitie
Greit tribulance, or famine accidentaill.
Thir buikis was red sic times in speciall,
For of all dowttis thay wald thame certifie,
Quhidder thay wald haif troubill, or preuaill.

Than Desperance deliuerit his [2] missine
Vnto thir ten, so sweit and scientiue.
Kneling full law, as weill him culd effeir.
Sine to counsall thay passit all beliue.
Considderit weill the sentence was pensiue.
All in ane voce thay said to him ȝoungkeir:
Vit nor Visdome in ȝow dois not appeir.
And for sentence we gif diffinitiue:
Do for ȝour self, support ȝe get nane heir.

[1] Lf. 27. [2] *Read* missiue.

For quhy ȝe haif ane greit falt perpetrat,
With corrupt thocht, and mind Immoderat,
To Quene Venus, and hir Ladyis so schene,
As in this bill it is Intitulat.
And fra hir Court we ar not depriuat.
Quhairfoir on force ȝe man fra vs abstene.
[He sa]id, Ladyis most secreit and serene:
[Of] courtesie ȝe wald me wis sum gait,
[Qu]hair ȝe beleue I may kindnes obtene.

[Th]ay said gude schir surelie we knaw richt few
[ȝou]r part will tak, to help ȝow, or reskew
[ȝou i]n case into Venus contrair.
[1] Bot wald ȝe to the thre fatales persew,
Quhair *th*at thay dwell & ȝe thair Ma*n*siou*n* knew
Perauenture thay wald ȝow leis of cair,
And pair ȝow sum part of ȝour greit dispair.
He said Ladyis, God ȝow forȝeild, adew:
Bruik I my lyfe, in faith I salbe thair.

This he thame left, and forder can proceid:
Richt stomakat in hart ay haiffand dreid:
Be mony way baith ewill and anterous:
With beidis in hand crosand & sayand creid:
Daglit in weit richt claggit was his weid
In stormes fell, and wedder contagious,
In frost and snaw, and blastis busteous,
Quhill at the last, he restit in ane meid,
Quhair odour was aboundant precious:

And was ourgrowin with all kin kind of flour
Richt michtie spice it was of greit valour.
He sat ane quhyll with ane sad countinance.
Ourset he was with trawell and lawbour.
Bot of phebus the plesant resplendour

[1] Lf. 27, back.

Refreschit him fra part of displesance.
Quhill at the last he blent about of chance.
And sa on case he saw ane proper tour:
Quhair thir thre sisteris did sit in daliance.

He approchit in haist on to that hald:
All for to se the fassoun and behald
That proper place sa weill edificate:
Wallit dowble about for the wedder and ca[ld]
Thair was na force of man micht gar it fa[ld]
[1] With subtill wark it was sa roborat.
Properlie alswa with kirnalis weill quadrat.
For feir of life dar I not be so bald
Te enter heir (quod he) I am to blait.

Than enterit he, and forward come bedene,
Till he come quhair thir sisteris sat so schene
In ane conclaue all maid of Christall cleir:
Inclusit thay war vneith thay micht be sene.
The glas blindit sa sar his corporall ene,
To luik on thame few men micht perseueir.
Bot ȝit he saw within that circuleir.
How thir thre did all the warld circumuene
With thair sle craft, and quent cunning perqueir.

Twynand the threid with sic continuance,
Hung fra the heuin down fra the great ballance,
Smaller than silk, almaist micht not be kend
Quhairon the warld hid hing be apperance.
Part preissand vp with sa greit arrogance
Vnto the heicht euer thay did pretend:
Bot quhen sic folk abone thair stait transcend
Thir sisteris thre but ony resistance,
Did cut the threid, and gart them sone discend.

[1] Lf. 28.

Vtheris agane was sa humbill in thocht,
To clim the threid but leif thay craifit nocht.
Meiklie thir folkis ascend in thair degre.
Vtheris agane quhilk to the heicht was brocht:
Was sa elate, and thair mind ay in flocht,
[Thay c]uld not thair stait hald with stabilitie.
[T]his tender threid full of debilitie,
[1] Sic orgweill mynde to suffer it not docht:
Sa it did brek, and thay to eird can fle.

Sancta Marie than said Desperance,
Into this warld quhat is my fatall chance?
Quhidder gif I dar anter on ȝone threid.
I se this warld wappit with variance.
And I am bot ane wicht of Ignorance:
To hald gude grippis had I not mekill neid?
Clym I ouir hie (that I do GOD forbeid)
I brek my neck, and thair tak me mischance.
To clym ȝone Cord faith I will superseid.

So thair anone he fell into dispair.
Betaucht with sturt; and durst not enter thair.
All stupefact, wist not quhat to haue done.
And for faintnes he was sa sad and sair:
Befoir his Ene he saw his exemplair:
To sit sicker, or ellis to fall richt sone.
ȝit ane small spark held vp his hart alone.
I haue (quod he) put by sa greit danger:
Anis sall I fall, or ellis pas to ȝone trone.

Than he but baid vnto thair sicht did go,
His small missiue belyue he gaif him fro,
Vnto thir thre, kneilling downe to the eird:
Quhilk for to Name, the first is callit Clotho
Lachesis nixt: and syne efter thir two

[1] Lf. 28, back.

Atropos thrid: thir thre sa weill ar leird.
To Ilk man geuis in warld his fatall weir[d]
Quhidder it be to weill wappit, or wo
None leuand spairis, nor for name ar effeird.

[1] Thay red his bill, and consauit the sence.
And thocht richt weill that he had done offence.
Bad clym the threid, stand to his destinie.
Gif he was clene, thair schaw his Innocence.
To clym past he with all beneuolence.
Skant was he vp, quhen at the eird was he:
He laikit Spreitis him self to fortifie.
(Quod thay) this is ane mater of conscience,
Ta wirk this wicht ony aduersitie.

This threid to clym he dow be [2] nak in wise:
Sa full he is repleit of Cowardise,
Bot we will gif to him his weird fatall.
Atropos said, he sall thole ane Assyse,
And of Venus he wald get greit disprise
Lachesis said, thow salbe hir Vassall:
And befoir hir thow sall stand in battall
Then quod Clotho, he sall bruik Benefice
Of Venus Court, and nathing sall him aill.

This thay conclude all thre with ane consent:
Bot he thairof had na experiment.
For throw the fall he was in Frenesie.
3it vp he rais richt heuie and dolent.
His bill thay gif to him Incontinent.
Bad him pass hyne, and seik vther supple:
For his default help thair nane get wald he.
[Fo]r thay had geuin ane sentence competent,
[All] in ane voice, for feid or fauour micht be.

[1] Lf. 29. [2] *Read* na kin.

[Q]uod he Ladies, sen ȝe haue schawin me sa:
[Will now] ȝow tell quhat gait sall I now ga.
[1] Thay bad him pas with all velocite.
To the Gracis quhilks ar not far heir fra.
The first of thame is namit Aglia:
The secund hecht to name Euphrosina:
Pasithia the thrid callit trewlie:
With thair mothir hir name Euonia.
Perchance of thame thow will get sum supplie.

He tuik guid nicht at thir weird sisteris than:
Richt sad in hart, and Venus ay did ban,
For pure despite and greit melancolie.
Than come he to ane reuer richt richelie ran:
In ane small bait the ferrie ouir he wan.
Bot I knew not gif he payit fraucht or fie.
Bot as I ges, superexspendit was he.
Thairfoir surelie but gyid of ony man,
He come quhair that thir graces sat al thre.

In ane palice weill wroucht with all Ingine:
With quhat kin wark I can not weill deffine.
Of glitterand gold thay sat all in ane chyir.
Circundat all with the cleir cristalline:
And vthers stanis quhilks precious war & fine
Ilk ane in hand ane Reill quhilk did not tyir,
To reill thair hankis so small of reid gold wyir
Fra Phebus rais to the hour vespertine
Ay gladderand grace all man for to Inspyir.

[2] Than Reillis all war maid of Euir bane
Weill souer set with diuers christall stane.
On the first reill was Keruit Claritude:
And on the nixt was kiruit for certane,
[3] With letteris fine Blithnes ay to remane:

[1] Lf. 29, back. [2] *Read* Thair. [3] Lf. 30.

On the thrid reill of life the Longitude,
I saw keruit gif I weill vnderstuid,
Thir thre giftis thir graces gaif in plane,
Quha thair seruice soucht weill with mansuetude.

Of thair cleithing or Ornament to tell,
Ane thousand rimes my wit it dois excell:
Sa wonder riche it was and curious.
Heirfoir thairwith I will not Intermell,
Ilkane most lik thay war to ane Angell,
Be apperance als bricht as fair Phebus:
Of fassoun fair, facound, and fauorous.
Quod Desperance, faith I feill be my sell,
Heir sall I get sum guerdoun gracious.

Inward he come law kneland on his kne:
His small missiue deliuerit to thame thre:
Lamentand soir with ane hewie regrait,
Askand at thame for luif and cherite,
Thay wald him mak sum aid, help, or supple:
Or his sorrow in sum part suffocat:
Of gude counsall he was richt desolate,
Sa sair he was vext with aduersite:
He was bot deid, without thay maid debait.

Thir Ladies hard his sair lamentacioun:
Thay red the bill, and saw the narratioun.
Richt discontent thay war in till ane part,
[T]hat he had put sa greit blasphematioun,
[Vpon] Quene Venus be corrupt relatioun
[Sy]n said forsuith thay kuld be na kin art
[1] Amang thame all, hir Court cast or conuert,
Be no Ingine or Imaginatioun:
Bot tak his chance, & than blak was his hart.

[1] Lf. 30, back.

With austeir voce he cryit loud and hie,
O Ladeis sweit of me puir haif pietie:
Ane drop of grace, sen graces is 3our Name,
3e wald wouchsaif of 3our benignitie,
For to distill, and lat fall heir on me.
Sen I 3ow thre so far hes socht fra hame,
3e suffer me not to returne with schame:
Bot me support in this necessitie:
Or ellis for ay mirth clenlie I quitclame.

Thay hard his playnt it was so pieteous,
And richt laith was for to displeis Venus,
Thay said gude schir, tak this for na excuse,
Becaus we se 3ow drest sa dolorous:
Our guid counsall 3it 3e sall haif of vs
Sa with wisdome quietlie 3e it vse.
Thair is ane Nimph, we traist 3e sall her ruse,
Quhilk hecht Vesta, baith wys and verteous.
We wait scho will 3our mater not refuse.

For quhy Venus, and scho is not at ane,
All Venus Court scho haldis at disdane,
Scho and Venus can neuer weill agre,
Howbeit thay be contemporaneane.
Venus hir warkis vsis venereane:
And Vestais warkis ar of virginitie,
Fulfillit with faith, and eik facunditie.
Greit diuisioun ar oft betuix thame twane.
[1] And as we traist, sendill at vnite.

Quod he Ladeis, on kneis a thousand sis
I thank 3ow all of 3our counsall sa wis.
3it I imploir with pietie and kindnes,
And plesit 3ow sum gyid me to deuis,
That be the way I may eschew dispris,

[1] Lf. 31.

Till I cum to that merciefull Maistres.
Sone call thay Hoip, thair seruand as I ges,
Send hir with him at that time in seruice,
Quhill he come to Dame Vesta the Goddes.

Sa hoip and he allane com furth the way.
Quod he, sister of ane thing I ȝow pray:
Quhat is ȝour office with ȝone Ladeis gent?
Ane messinger said scho, into verray
Thair erandis gais, baith nicht and als be day
Quhom to that thay thair giftis will present,
I schaw thair mind as thay bid and entent:
And gifis confort to all men ar in fray,
As thay command be thair aduisement.

My awin sister sumtime I send the till,
Arthemesia, quhen thow lay on the hill
Of Caucasus, drerie and wo begone.
Quhen thow culd not do thing, bot *th*air lay still
And knew not quhidder for to ga*n*g richt or will
Quhen thow sleipit vpon the Merbill stone.
[He]s thow sa sone now gewin obliuioun?
[M]adame (quod he) I do me in ȝour will:
[To do] of trewth that ȝe to me propone.

And thankis ȝow of ȝour greit gentilnes
[1] That ȝe me schew, quhen I was in distres:
Beseikand ȝow ȝe wald me ȝit supple:
Sen ȝe on me befoir kyde sic kindnes,
Now help to put my hart fra heuines:
That I incur not the ferocitie
Of Venus Court, nor of [2] his cumpanie.
(Quod scho) heir lyis with Vesta all expres
Thy weill and wo: as scho will, sa will be.

[1] Lf. 31, back.

[2] *Read* her.

Bot I sall do all that I can or may,
To put thy mater to ane sicker way,
Be word or deid, as thow sall se and hier.
Bot I beleue that this Ladie Vesta:
Scho will the help, and gyid thy mater sa,
Thow sall not neid of thy actioun to feir.
And of the Reill Euphrosine dois beir,
Ane threid of gold to the I sall forga,
Quhairon is keruit blithnes, and gude cheir.

He said, Ladie, of quhat conditioun
Is Dame Vesta, or quhat fruitioun,
I pray 3ow schaw, and 3our gudewill sa be?
Scho said Vesta is full of discretioun,
Haldand Venus euer in abusioun;
And als is callit Goddes of Chaistitie.
In quhais Tempill ar sex virginis surelie,
Euer keipand ane fyir fra extinctioun:
In signe of pure and clene virginitie.

And gif this fyir happinis to de in case;
The Archebischop of hir Tempill and pla[ce]
Dois punis thame richt austeirlie and sai[r]
[1] Or gif ony happinis ane rakles race,
As be corrupt: to that falt is na grace.
Bot eirdit quik, to the laif examplair.
Thairfoir Venus scho hes ay in contrair.
And be this way within ane litill space,
I traist thow sall eschaip of all danger.

Intill hir Court (quod he) is thair na ma.
Bot sex Ladeis how is scho seruit swa?
Scho said, few ma couetis hir companie.
For Ladeis had rather be Vestais fa,
Nor crab Venus, or 3it hir Court forga:

[1] Lf. 32.

For wantones and welth of Venerie,
In Venus Court thair is ay thousandis thre,
Aganis ane that dwellis with Vesta:
Sic hap thay haif with hir to multiplie.

(Quod he) Madame, I pray 3ow to me tell
Of the Ladeis that with Vesta dois dwell:
Quhat is the Names or we forder proceid?
Scho said the first Ladie of hir counsall:
Is Puritie of all vertew the well.
The nixt Measure: the thrid is callit Dreid:
Abstinence fourt (gif I can richt thame reid)
Chaistitie fyft dois till Venus rebell:
Deuotion saxt, an honest Nimph at neid.

He thankit hir as weill him could effeir.
Of hir talking and of hir mery cheir:
[ ] gin that thay come to the plesand Palice,
[Qu]hair Dame Vesta sat in hir Circuleir.
[T]his plesand Mans as he thocht had na peir
[1] Bot gif it had bene eirdlie Paradice.
with stark draw brig, weil forcit with fortalice,
That wit nor strenth of na man suld cum neir,
Thame to perswaid with violence or vice.

Bot the sweit smell, and the suaue odour
Was seminate about that blisfull tour,
Sa weill sawrit, and viuificatiue,
Micht haue ransonit ane King, or Empriour.
The palice als it kest sic resplendour,
With strenthis stark, and turettis defensiue.
Quhen thay did to that Royall port arriue:
On the walheid was gretest Garaitour,
Dame Chaistitie, in armis most actiue.

[1] Lf. 32, back.

Expand on hie, ga far about the wall:
Or in all haist, ȝe say how they ȝow call.
Desperance said, I am ane vncouth Knicht,
Cum fra far landis, and erandis hespeciall
To Dame Vesta, and hir court virginall:
Wald haif Ingres at ȝow Nimphs, & I micht
For I am put to wanrest and wnricht.
Wald god ȝe knew my greit lawbouris penall.
Go hine (quod scho) thou cu*m*is not heir *th*is nicht.

(Quod he) Madame diuers writtingis I h[aue]
Quhilk ȝour maistres and plesit sould resau[e]
Quhom fra (said scho) fra seuin seges wisest
And fra the nine Musis most suaue:
The Noblis nine, richt greuous men and [braue]
The ten Sibillis, and the fatallis profest:
The graces thre on ground most gudliest.
[1](Quod scho) I trow thow be sum ka*n*kerit knait
Cum fra Venus, with fraud vs to molest.

Thairfoir pas hine, thow gettis not heir Ingres
I ken the weill, ga do thy busines
Remane thow lang dowtles thow sall repent.
Allace said he to Hoip now speik Maistres,
Vnto ȝone Nimph that we may haif entres:
Caus hir to be in speiche mair pacient,
Schaw hir that ȝe ȝour self is heir present.
GOD forbid that hir Quene was sa reuthles,
As scho, than all war tint that by did went.

Than Ladie Hoip did cry on Chaistitie:
Said sister deir oppin ȝour port to me.
(Quod Chaistitie) quha is that that now cryis?
It is I hoip, cum fra the graces thre;
And I haue brocht ane in my cumpanie

[1] Lf. 33.

And to Vesta his erand maist part lyis
Than Chaistitie or scho wald mair aduyis.
Ports and draw briggs, that lockit was richt sle
Scho did vnlok, and eik thame couth appryis.

Than for to se, and to behald that mance,
In mappamond the maik is not perchance.
[I] tak on me that Preter [1]Ihoms queir
[Is] not so riche vmbeset with plesance,
[For] all that place with burnist gold did glance.
[Circ]umferat with Christall and Sapheir.
[R]ubie sperkis and diamont most deir.
[So]urelie drest with sic daliance:
[In al] this warld I traist it had no peir.

[2] And so beliue in com that Ladie gent.
(Quod Chaistitie) sister in werament
I did not knaw, this was ȝeet our port.
And sen so is, ȝour self is heir present,
That ȝe be welcum forsuith is my intent,
And ȝow intreit into all biggest sort,
With all plesouris guid seruice, and confort.
Bot weill ȝe knaw, thair is na men frequent
To enter heir, thair plege is sudand mort:

Than Ladie Hoip said to dame Chaistitie:
This man I tak in on my honestie:
For Dame Vesta will wichesafe he be heir.
And als I haif euin fra the graces thre,
Ane fre Conduct to suffice him and me.
That be the way na strangeris sould vs steir.
Thairfoir sister of this man tak na feir.
Pas in scho said as ȝe will sa salbe,
For weill I wait ȝe com not vs to deir.

[1] *Read* Iohnis.

[2] Lf. 33, back.

Than to behald thay Nimphis of Nurtour
As thay war set sa weill into odour,
Sa weil besene and als sa virgin lik
Thair luminat lampis of gret valour
Keipand thame an into perfite ardour
Or ellis beset in number trumphatik
Thair Ornament it was Eclesiastik,
Of gold and silk it had sic resplendour
Thet to my sicht it was almaist mistik.

Sine Ladie hoip scho past in wit[h Desperance]
Till that scho come to Dame Vestai[s Mance]
[1] Did thair present with all credence hir squire,
He kneiling law with greit beneuolence:
Randering Vesta honour and reuerence.
With the missiue that sa oft did him myir.
Quha send this bill at him scho did Inquire
The seuen seges (he said) of sapience
Did dyt that bill, sen ȝe to speir desyir.

Sone scho it red and consauit the text.
I traist (quod scho) that Venus hes the vext:
For be this writ the same I do persaif.
He said (Madame) richt fair scho hes me flext:
And to hir Court siclik I am annext
Wnder all pane, and refuge nane I haif,
Without ȝour grace with su*m* salue wald me saif.
Scho tuik him vp: and thryis scho him amplext
Sayand, quhat help I can thow sall not craif.

For ay the mair that thow anger Venus,
And all hir Court sa wantoun and vicious;
Suithlie to me thow art mair acceptabill:
The mair welcum Iocund and eik Ioyous.
Thy Actis pensit the far mair precious,

[1] Lf. 34.

And to my Court the mair agreabill.
Quhat is the caus scho haldis the execrabill?
Madame (said he) few actis Iniurious
I perpetrate, forsuith this is na fabill.

Scho dois allege Madame, and not causles,
Wordis of Iniure I said in reklesnes:
[T]hat scho and all hir Court was richt norine,
Denuid of gude repleit with bitternes;
[1] Bandownit with baill and full of brukilnes
With diuers faltis and wordis Intoritiue,
Quhilk to Venus was all tald on beliue:
In matalent at me scho did Incres:
Heir now Madame to 30w I do me schriue.

And I haif bene for to fang some defence,
First at the seuin seages of Sapience,
For to haif had thair counsall and doctrine:
Quhilk wrait that bill all seuin with *th*air prudence,
And bad me pack with all expedience,
Quhill that I come vnto the Musis nyne,
Thair gat I not, but bad me sone pas hine,
Vnto the nine Nobillis of excellence.
Quhair I gat not be: ansueir detestine.

Thay bad me pas withoutin residence,
Vnto the ten Sibillais of science.
Fair wordis thair I gat of small effect.
Sone thay me bad into all haist me hence.
To the thre Fatallis of experience
And thair I come: and na euill did suspeck.
Thay bad me clim of that I tuik na rek.
And so beliue throw my awin necligence:
I clam ane threid, almaist had brokin my nek.

[1] Lf. 34, back.

And sa I gat nocht of thir Fatallis thre:
Bot bad me pas, stand to my destinie.
And seik succour into sum vther place:
Thay wald not tak on thame audacitie,
For to Incur Venus ferocitie
Thay bad me pas to *the* thre Nimphis of grace
[1] Swyith thair I come & schaw *th*ame all *th*e case.
Thay said forsuith thay culd me not supple.
And so with thame I taryit bot schort space.

And now Madame, to ȝow moste gracious
Gay on the ground: and I most dolorous
Wicht in this warld, I becum on my kne:
Faint, fatigat with trauell troubillous:
Ourset with snaw, and blastis busteous,
With sorrow slane, bot gif ȝour grace supple.
(Quod scho) be blyith, and I sall warrand the.
All thy Actioun in presence of Venus
I sall debait and tak it vpon me.

Gif he was blyith, it neidis not to speir.
Ane thousand syis intill his best maneir,
He thaⁿkis that Nimph, & all hir Court bedene.
Than said Dame hoip with a full merie cheir:
Adew gude Schir, pleis ȝe now to byid heir.
He sayis Ladie, quhill I may life sustene,
My puir seruice ȝe sall euir obtene,
With cordiall luif as it can best effeir,
Sa tuik gude nicht with curage fra the splene.

And sa Dame hoip is departit Anone,
And to the thre graces agane is gone.
Than said Vesta, vnto hir Nimphis all,
Sen that this Squire is happinit Venus fone:
And heir he seikis supple with drerie mone

[1] Lf. 35.

Befoir him we will stand in strang battell,
And him defend fra cairis Criminall.
[Qu]hat Venus has agane him to propone.
[1] Or Rhamnusia in hir sait Tribunall.

This Vestal Court quhilk ay was traist & trew
Said in ane voce, this Knicht we will reskew.
With all power and prepotent puissance.
Howbeit we be in number ferlie few.
In Iust quarrell we sex ar ewin anew;
Sine 3e haifand of vs the souenance,
With hand we may not make hir resistance:
Bot with our toung we sall hir so argew:
We traist this man sall kep na skaith perchance.

This thay concluid all sex with ane consent,
Of thair answer Dame Vesta was content.
And so beliue kest thame to keip the day:
Thair proud palphrais was grathit Incontinent,
In glansand geir and best abillement:
At ilk bridill ane proper Alakay,
Weill preparat into ane riche array:
To Venus Court without Impediment,
With Desperance thay cum all on away.

[1] Lf. 35, back.

THE THRID BUIK.

THE day [1] become with all expedience,
Rhamnusia sat as Iuge full of prudence,
Great membris of Court baith mair & les
All is Sutour, to gif finall sentence,
[2] Quhilk was callit to Name Maleuolence.
The Iustice Clark, was callit Fremmitnes.
Four scharp sergiands the Court for to addres:
Quhais Names hecht rigour and Impacience
The thrid, and fierd euill will, and vnkindness.

And so belieue the Court was confirmat.
Sutis was callit ilk ane in thair estait.
Cheisit ane assyis as was expedient:
Luifsum Ladies, of langage Laureat:
Baith ald and 3oung richt weill Morigerat,
That in sic Actis had maist experiment,
With hie Ingine, and eik correspondent
To the mater was to be fulminat.
Quhais Names are in ordour subsequent.

Assisa.

AND for the first was chosin Dione,
Venus Mother as into writ find we.
Deidamia: and als the Nimph Dido:

[1] *Read* be come.

[2] Lf. 36.

The proude Progne, quhilk gart hir awin Sone die
Seruit hi*m* on plait *th*at hir husba*n*d micht se
The Poetris and Maistres eik Sappho:
Octauia quhilk spous was to Nero,
Quhom he did sla in his crudelitie:
And Saturnus dochter was thair Iuno.

Subtill Scylla quhilk the hair Aureat
Fra hir Father throw slicht scho depilat.
The Quene Phillis, and luif to Demophoon,
And in ane tre scho was transfigurat,
[Q]uhen he on sey be storme was tribulat.
[M]edea eik most pleasant to Iason
[1] Quene Niobe spous to Amphion.
Dames the quhilkes Iuppiter violat:
And Dalida, and Deuill to force Samson.

Thair was Biblis: and thair was Canace;
Helen, Pirrha, and als the May Thisbe,
Quhilk spilt hir self for luif of Pyramus
Iocasta Quene the quhilk in greit folie,
Spousit her son efter hir King culd die.
Deianira with ane sark venemous.
Brint Hercules was sa anterous.
Hippolyte and eik Pandora sle
That with hir sliches al men dois vincous.

Orpheus wist the Quene Euridece:
Alcmena als Mother to Hercules:
And Hecuba vmquhile of Troy the Quene
Thir Ladeis all war chosin as I wis
On the assyis of quhome the number is,
Twentie and fiue quhe*n* thay war red but wene:
And sworne also for to gif sentence clene,
For fauour or feid, contract or ȝit promeis.
Bot the Iust way, that Iustice micht be sene.

[1] Lf. 36, back.

Curiæ [1] circumastistentes.

BOT by all thir was mony Nimphe to se,
That come to heir the case, and witnes be.
Augeria, Ægiale, and Calypso,
Galanthis, Coronis, Cione,
Iuturna, Lara, Daris, Clemene,
Ops, Philyra, Sicoris, and Drimo,
Naiades, Leda, Ilione, Io,
Quene Alceste quhilk for hir spouse could die
Origone, Pelopea, and Hero.

[2] Asteria, Circe Adriana,
Lampethusa, Iuno, and Europa,
Manto, Maia, and Halcione,
Tantalis, Tyas, and Hypermnestra,
Creusa, Daphne, and Hersilia,
And Phemonoe in all meter richt sle
Cloelia, and eik Penolope,
Cassiope, Erichto, and Rhea,
Atalanta, Cidippe, and Dirce.

Parsiphae, Chestias, Semele.
Cleopatra, Calisto, Euadne,
Lauinia, Tarpeia, Tomyris,
Lampetia, Phedra, & Agaue,
Feronia, Mirta, Antigone,
Leuthocoe, Alcea, Candaces,
Antiopa, Ariadne, Bryseis,
Nicostrata, Procris, Harpolice,
Nictimene, Argia, Thaumantis,

Thair was Athlas seuin dochteris all but leis
To murne Hyas thair brother wald not ceis
Ambrosia, Pasithea, Eudora,

[1] *Read* circumasistentes. [2] Lf. 37.

Sithe, Pitho, Plione, Coronis,
Als was present the fiftie Belides,
Danaus dochteris and eik Electra,
Oenone, Omphale, Aurora,
Petronia, and the Hesperides,
Eurynome, and als Orithyia.

Thair was Guanour, vmquhile to Arthur Quene
[W]ith mony vther Nimphis fair & schene:
[La]deis of sport, baith ald and 3oung not few,
[1] That in Scotland myself befoir had sene.
Bot I will not schaw now quhome of I mene:
I dreid sum say that my taill is not trew,
Bot weill I wait thay war gallandis of glew.
And with Venus to the Court did conuene,
Contrair Vesta Desperance to persew.

Gif sum wald seik, or to despyre be schawin
Thair Nimphis Names & quhair to find *th*ame knawin
Luik Virgill weill into his Eneydois:
Als his Georgiks and Bucolikis weill drawin
In transformatis Ouid on breid hes blawin
Intill his buik of Metamorphoseos,
Theodolus baith in his text and glos:
And De Remedio Amoris throw out sawin
Thair salbe fund, and mony mo than thos.

Alsua quha list to tak pane or laubour
Out throw to reid the palice of honour,
Maid be Gawine dowglas of Dunkell,
Bischop, and als ane honest oratour.
Profound Poet, and perfite Philosophour.
Into his dayis abone all buir the bell:
In sic practikis all vtheris did precell,
Weill put in vers in gude still and ordour,
Thir Nimphis names, *th*air he dois trewlie [tell.]

[1] Lf. 37, back.

Thairfoir schortlie lat vs to purpos wend,
Mair su*m*marlie we sall cum to the end
Of our mater, tuichand our plantit pley.
Knicht Desperance, gif thow hes caus attend
Vnto this case, and thy actioun defend.
[1] In chance the Court fra thy quarell dekep.
For gif sa fall in faith I hald the fey.
Pray fast to GOD sum succour to the send.
Now wyte thy self, thow Nald Venus obey.

Incontinent thay callit the criminall,
With ane twme scheith set him on the Pannall
The ratland Rollis was red vnto the end.
Sayand, thow art accusit of crime mortall
Aganis Venus as Quene Imperiall,
And all hir Court pertlie thow did contend.
Quhome hes thow now *th*at thy Caus wil defe*n*d
Or quha dar tak thy part this day partiall,
In all this Court, gif ane dar mak it kend?

He said, Ladie, sen Iustice Clerk ȝe ar,
Into this Court, & set in my contrair:
I ȝow protest, ȝe wald me licenciat
With patience sen I am solitar:
That I may [2] theis to me ane forspeikar,
Or ma in neid to be mine Aduocat
For I in law am not weill litterat.
It was grantit: Vesta stuid at the bar
He callit hir, scho com in hir estait,

With her sex Ladeis gangand at hir bak,
Quhite as the snaw that euer lay in slak,
Quod Desperance Madame plesit ȝour grace,
This day ȝe wald my mater wndertak,
[T]hat I incur heir nouther schame, nor lak.

[1] Lf. 38. [2] *Read* cheis.

[And] me defend fra this cautelous case,
[For vei]ll I knaw I stand in perrellous place.
[1] (Quod Scho) be blyith and nathing stupefact,
Thow sall not aill, and I haif life and space.

Anone Venus Increst in matilent,
That Vesta tuik hir contrair sa patent.
Sayand, thow Knicht Esperance to thy Name
Sum aducat expert and competent
To speik for the, cheis at thy awin entent.
(Quod he) 3ourself I tak for me Madame:
To 3ow as me likwise he put defame.
And quhat 3e do heirin I stand content:
As pleis 3our grace, to follow or declame.

Quod Fre*m*mitnes, that Clerk was to Iustice
Of this dittay grant 3e ocht, or denyis?
Vesta answerit with maneris richt constant
That the clene man thoill heir no preiudice,
Reid it agane, we may thairwith aduyis:
For I thairof as 3it am Ignorant.
For gif it be by ressoun ocht distant
To find the richt lat it pas to assyis,
Howbeit of thame sum part be fluctuant.

And for to be on the assyis vnabill,
To the ane part thay ar our fauorabill:
To the nixt part agane ouir odious:
Quhairfoir I think part of thame refutabill
Of the assyis, and vtheris acceptabill
Into thair steid, quhilkis ar mair Famous,
And of conscience ar far mair scrupulous,
For to eschew fra all doutis dampnabill,
And sa the richt salbe Illuminous.

[1] Lf. 38, back.

[1] Quod Rhamnusia, quhill was Iuge deputate
Is thair ony ȝe wald haif alterat
Of the assyis, and vtheris in thair steid?
Schaw now in time gif sic thing ȝe cowait.
And ressoun be the syis salbe translait,
Sa ȝe can preif vpon thame falt or feid,
Or ony caus ressonabill of pleid.
The vther part gif thay fortificat
In ȝour contrair, be counsell, help, or reid.

ȝis quod Vesta, thay ar all suspicious:
Bot thair is part mair wantoun and vicious
Than vtheris ar, quhilk I desyre to set
Of the assyis for causis cautelous
That I can preif on thame notorious
Sa ȝe Madame with ressoun do ȝour det.
Quod Rhamnusia, thaⁿ Name thame furth but let
Be thair ony by ordour orguellous,
We sall thame change, & vtheris for thame get.

Than Vesta said, Madame but onymair,
Think ȝe it speid full Venus Mother be thair?
To quhat effect traist ȝe, or to quhat fine?
Considerand Venus is in my contrair.
And als Scylla that staw hir Fatheris hair
For Venus saik, and dwellis with hir sensine.
And Quene Phillis, quhilk sufferit mekill pine
For Venus saik, with greit sorrow and cair:
As for this thre suithlie I will decline.

[Me]dea als scho causit ane strange Knicht
[Steal] hir awin Father's goldin fleis and micht
[2] And herie him of all his gold and geir:
Sine with the same stall away in the nicht.
Vnto the schip togidder tuik thair flicht,

[1] Lf. 39. [2] Lf. 39, back.

Left kin and kith, and followit ane stranger:
And slew hir awin brother that was sa deir,
Becaus scho saw hir Father com in sicht:
All this scho did for Venus saik but weir.

Als Dalida pertlie scho tuik on hand,
For Venus saik betray hir awin husband,
Quhilk Samson was, and put him to his fais.
Quene Iocasta ane Ladie of greit land,
Tuik hir awin sone of spowsage in the band,
For Venus saik (as the historie sayis)
Deianira for Venus saik kest wayis
Hir lufe distroy, caus ane vther did stand
Mair in hir lufe, than Hercules all his dayis.

The nimph Progne the heid scho did of smite
Fra hir awin sone, in hir husbandis dispite:
Becaus scho had ane vther Paramour.
The May Thisbe wald tine hir self sa nyte.
Caus Pyramus away and deid was quite:
For Venus saik scho curit na displesour.
Heirfoir Madame, sen thir Nimphis of honour
To pleis Venus kest all thair appetite:
I presuppone that thay hir ȝit fauour.

And weill I wait, that it is not liklie,
That ane of thame on the assyis suld be,
In my contrair, for I thame hald partiall,
For all thair dayis thay luifit neuer me,
[1] Bot euer kest thair maist Felicitie
To pleis Venus, as Ladie maist speciall.
And sen thay all set ay thair mind alhaill
To pleis Venus in my greit contrarie,
I can not think that thay can be equall.

[1] Lf. 40.

For quhy al thing thay did for Venus quene
It was all done in my contrarie clene:
To that effect, to do me sturt and pine.
Thairfoir I think *th*at they sould not haif bene,
Put on assyis Iustice to circumuene,
In ony caus or Actioun of mine,
Or me to caus my Iust quarrell to tine.
As to Iustice to ȝow Madame I mene,
Put thame of syis, for I set thame all nine.

Than Venus said in mind half stomachat,
Of the assyis nane salbe alterat.
As for the Roll, gif thay pleis, reid agane.
Than said Vesta to Venus, weill I wait
ȝe aucht not be baith Iudge and Aduocat.
For and sa be, it is wrang ȝe do plane,
Than said Venus with mind almaist Insane.
It salbe sa, as I haif Imperat.
Than said Vesta, Iustice can not remane.

For if sa be that richt ȝe vs deny,
Heir I protest befoir all standis by,
That it sall turne vs to na preiudice,
Nor to tak hurt in this Court throw inuy.
Be ȝour hatrent and greit melancholie:
[ ] was vmquhile to vtheris done disprise
[1] Witnes, Acteon quhome that ȝe gart occise,
With his awin doggis quhair ȝe him haistelie
Conuertit in ane Hart throw ȝour fantice.

Becaus that he on case happinit cum neir
Vnwittandlie quhair that ȝour Ladies cleir
Was wescheand thame with ȝow all at ane Well
Siclike becaus Diomeid wald forleir
The fers Troians quhair *th*at he faucht in weir

[1] Lf. 40, back.

And ȝe the contrair tuik of his quarrell,
All his kene knicht throw ȝour hatrent so fell,
In fleand foullis ȝe did conuert in feir:
As at mair lenth Ouid dois planelie tell.

This and siclik oft ȝe haif perpetrat,
At ȝour awin will diuers men transformat:
And for na fault, bot throw ȝour wilfulnes,
Quhairfoir we wald that ȝe obtemperat
Ȝour will with wit, and ȝour mind mitigat:
Quhairby that we Incur heir na distres.
And gif ȝe preis this puir man to oppres,
Our caus we sall to Cupid king translat,
For of all wrang he will vs weill redres.

Than Venus was cummerit in cairis kene,
With mind dement vneis scho micht sustene
The words scharp quhilk scho thocht al to hicht
Sayand, schaip ȝe to Cupid King complene?
To him my Court in na sort dois pertene,
For nane thairof to Cupid sall haif sicht.
Thairfoir it sall pas baith ȝour mane and micht
Be ony way fra my Court to abstène.
[1] Than Vesta said, Madame, I ask bot richt.

The Rollis relect quhais tennour ȝe sall heir.
Desperance Knicht thow art Indytit heir
For slauchter of ane knicht hecht Esperance.
Secundlie, for language rich austeir
Thow did rehers to Esperance thy feir
Of Venus Quene into greit arrogance
Sayand, scho is the rute of all mischance:
Grounder of euill, and na vertew hir neir.
And sa at schort set hir at deffyance.

[1] Lf. 41.

This and siclike in thy greit Tyrannie
Oft syis thow said, quhilk thow can not deny.
Defend thy caus, and mak answeir beliue.
Weill (quod Vesta) to the first answeir I:
That point is fals as is sene oppinlie.
As to slauchter, the man is ȝit on liue:
And neuer had, na hes ane wound nociue.
This dittay is geuin in sinisterlie:
And in the self point is suspensiue.

To the nixt point of that dittay think me,
All that he said it was of veritie,
That sall I preif be perfyit argument:
Pleis ȝe the same at hir to heir or se.
I sall ȝow schaw be guid Authoritie
Baith in the new, and in the auld Testament,
Seir examples in the self euident.
And sum of thame I sall now specifie,
Quhilk ressoun salbe correspondent.

Than said Venus vith vult vererund,
[1] Say quhat ȝe will and keip ȝow within bound.
Not pretendant to argune throw ȝour will:
Bot to ressoun that ȝour Sermone resound,
Or ellis the lak to ȝour self sall redound.
Faith said Vesta I grant richt weill thairtill,
And say I ocht by ressoun or by skill:
I stand content with ȝow to be confound,
Sa that the same conditoun ȝe fulfill.

As to that point quhair he blasphemit Venus
It is not half sa euill nor odious:
As ȝe it hald: and this my caus and quhy,
Howbeit scho be sumtime richt glorious:
Into hir self scho is richt venemous.

[1] Lf. 41, back.

Richt cummersum and full of Tyrannie.
As in exampill schortlie schaw sall I.
Now quod Venus blaw furth ȝour boist busteous,
Say quhat ȝe pleis richt small I set it by.

Quod Vesta in the threttiefift Cheptour
Of Genesis Ruben Incurrit furour
Of his father, and eik the malisoun,
Becaus he was sic ane [1] Fornicatonr,
That with Bala his fatheris paramour
He lay quhilk was to greit abusioun
And als to GOD ane greit contemptioun.
Quhairfoir Iacob said at his latter hour
That Ruben was greit caus of his passioun.

Ruben primogenitus meus & principium doloris mei.—GENES. xlix.

Than said Venus now ȝe contrair ȝour sell
Iacob ȝe say quhilk callit was Israell,
[2] Ane Patriarch was, and ane haly man:
He had Bala in Paramour ȝe tell,
How durst he with siclik ane mater mell.
Gif lufe was sa abhominabill than.
Schaw me the suith of this now gif ȝe can?
Scho said his wife was deid callit Rachel,
Lyas sister and douchter to Laban.

Thocht sa had bene his wife had bene on liue,
The law licent, with power possessiue,
At that time for to haif ane Concubine
And that for caus diuers consideratiue.
(Quod Venus) quha maid *th*at caus suspensiue:
Quha had power sic Actis to decline?
Than said Vesta, that did Scriptour deuine
Of the Euangell, and the law positiue,
It did suspend, and haldis as detestiue.

[1] *Read* Fornicatour. [2] Lf. 42.

Siclik we reid into the xj Cheptour
In the thrid buik of Kings be Scriptour.
How Salamon, throw lufe Inordinat,
Howbeit he was of greit wisdome the flour,
Abone all kingis that euer buir Sceptour
With lust of luif ȝit he was laqueat,
Gart him fra GOD all deuotioun translait:
To fals Idollis, sa throw lufis fauour,
Long time fra GOD he was degenerat.

(Quod Venus) gif he was sa wise ane King
As ȝe haif said, or in ane Realme culd ring
To reule ane Realme I ges that suith to be,
[But] to purpois I meruell of ane thing:
[1] Gif luif be not bot lust and lamenting,
Quhair was all than his wisdome tell lat se.
Had it bene sin, or schame I say for me:
Sa wise ane man had not throw misgiding
Anis crabit GOD, nor fallin in sic folie.

ȝis (said Vesta) of lufe the rampand rage,
The ardent lust, and the kendilland curage,
The naturall cours, and eik the sauage blude,
Will caus ane man dekay into dotage,
Vnto the time that the lust be assuage:
And takis no thocht to ressoun, nor to gude.
Richt swa it was of Salomon to conclude
He conuertit furth of that foull thirlage,
And fra that time leuit [2] ayin sanctitude.

In the sextene Cheptour we reid richt swa
Of Iudicum, Sampson, and Dalida,
His Paramouris quhome he gaif sic credence,
That he hir schaw quhairin his strenthis lay,
And thairfoir all his hair scho tuik him fra:

[1] Lf. 42, back. [2] *Read* ay in.

Quhairthrow all micht he mist to mak defence.
Quhen scho that saw be gude experience,
Scho him betrayit vnto his mortall fa.
And this he gat throw lufis Insolence.

King Dauid als quhilk spak greit Prophecie
Throw lufis lust fell in Adulterie,
With Vryis wife, his awin Knicht speciall
Sine writtingis send to Ioab quietlie,
Greit Lufetenent of all his Senȝeorie,
Biddand him put Vrie to the battell,
[1] In sic ane place that he suld not preuaill
Bot to be slane in brount of the armie.
And sa he was be chance aud weird fatall.

Sa Dauid heir committit sinnis twane.
First Adulterie, sine Homicide agane.
And all this come throw luif Inordinat,
The xj. Cheptour of Regum will not lane,
In the nixt buik, for thair it standis plane.
We haif siclike exempill reuelat,
Of Iust Ioseph, quha was Incarcerat,
Be the fals mind of his Lordis wife but lane,
Desirand him hir bed to violat.

Quhilk he denyit, sayand Madame ȝe knaw,
All that my Lord hes now haif I not aw
Vnder my care, saifand your awin persoun.
How may I than sic charge lat on me saw?
Considderand it is aganis the Law
And to my Lord ane greit vilipensioun.
I nill consent to do sic abusioun.
Incontinent als sone as scho that saw,
Scho hir bethocht on ane forthocht felloun.

[1] Lf. 43.

On the nixt day the same scho did desyre.
He said, I nill aganis my Lord conspyre:
And speciall in contrair his honour.
For and I did I seruit to my hyre
For to be brint into ane cruell fyre,
In witnessing of ane vntrew Tratour.
Scho seand this, scho cryit with greit clamour,
This Tratour thief is cum into greit Ire,
[1] Me to defoull alone within my bour.

And sa at schort, in handis sone tane was he,
And presonit sair with Irne bandis till ane tre,
Bot in schort time he was quit of that cair.
Quha pleisis mair of this storie to se,
Luik Genesis the nine and threttie.
I am begilit and thay find it not thair.
Faith (quod Venus) he seruit it weill and mair,
That in sic neid wald not hir anis supple:
Scho wairit hir luif euill on him I declair.

I think the lufe that cu*m*mis on will motiue,
It is far mair till allow be sic fiue,
As is gude luif of Paramour allone,
Bot ony band or stren3ene attractiue:
Bot with gude will, and mind most exaltiue.
Quhair folk ar bound to luif thank gif I none.
To luif at lenth quhill ane of thame be gone.
It is mair thank to haif luif effectiue.
As Chawceris wife luifit Freir Ihone Bakone.

(Quod Vesta) quhat causis *th*ame fra lufe decli*n*e
Bot schame and lak with pouertie and pine,
And to the deid as Chawcer dois Indite.
And euill daylie spokin of thame sensine.
Na (said Venus) I speik not to that fine:

[1] Lf. 43, back.

Tuichand thair sturt, thair sorrow nor *th*air site
Bot gif thay twa togidder had mair delite
Into thair time, not thay be law deuine
At kirk dur war coniunit and vnite.

For thay quhilk at Kirk dur takis wi[fe to wed]
[1] Ar thair compellit baith to burd and bed,
Fra that time furth, quhill deid thame twa depart.
Riches, seiknes, neuer to gar thame sched.
And swa by luif the Law garris thame be led,
Thus wayis man oftimes is maid Cowart:
He dar not to ane vther set his hart,
For hir at hame he is sa sair adred,
Howbeit ane vther haif his hart Inwart.

That is na luif (quod Vesta) for this quhy:
It dois Inbring mair euill nor it puttis by.
Call ye it luif, or call ȝe it delite?
Gif siclik lufe cummis of ȝour Lamenrie,
ȝour luif and lust heir planelie I deny
For it is all bot sunkin into site.
And of that lufe diuers doctouris dois write.
Seir exampillis, sayand to vs schortlie:
The end thairof is dolour and despite.

Of this we reid, how Herod Antipas
His broderis wife he had Herodias:
And committit Adulterie with Incest,
Becaus Sanct Iohne abhorit sa greit trespas,
And it repreuit, King Herod crabbit was:
Him for to slay greit subtell wayis he kest.
Till on ane day he maid ane solempne Feist:
In the menetime in come ane prettie Las,
Dansand, and cled in maner guidliest.

[1] Lf. 44.

[H]ir sport, and play, and dansing pleisit *the* King
He bad hir ask thairfoir quhat kind of thing
Scho wald desyre, he sould it not deny,
[1] Howbeit it war that ane half of his ring.
To hir mother scho past but tarying,
To haif counsall, the quhilk scho gat in hy.
Scho said nothing at ȝour grace couait I.
Bot Iohnis heid intill ane disch to bring:
Quhilk was grantit, and done richt suddanelie.

Of this slauchter he was caus efficient.
With the vther twa sinnis precedent.
This Sanct Mark sayis into his sext Cheptour.
And all this come throw foull lust of luferent.
Quhairfoir he deit with miserie dolent,
And was deiect with schame fra all honour,
Be the persute of the greit Empriour,
And was denude of his Kingdome and rent,
As Scolastick story schawis in Scriptour.

In the threttene Chaptour of Daniell,
Of this foull lust quhat is thair for to tell?
Of twa Elderis, and als of Susanna:
Caus scho denyit to fulfill thair counsell
In Adulterie, thay fand ane way subtell.
Hir to accuse befoir ane Iuge thay ga
Sayand thay saw ane ȝoung man and na ma
With hir allone in ane ȝaird Intermell:
To beir witness to the same, Heir we twa.

And sa at schort, scho was condampnit to d[eid]
Throw the falset of thir tua Preistis feid.
Sa on the morne the day come of Iugement.
Thair scho alone wilsum of ane gude reid.
Throw Goddis grace stert wp into the steid.

[1] Lf. 44, back.

[1] Quhilk neuer spak ane ȝoung adolescent:
Sayand, I am of this deid Innocent.
Quhairthrow this woman in haist gat remeid,
And the same twa to deid was schamelie schent.

Than Venus said, thay seruit it and far mair,
Ane clene woman for to put in sic cair,
That lufe thay had come all of falsitie:
It was na luif it was bot fenȝeit fair.
For in sic luif is nother reull nor squair,
Bot blindid lufe corrupt with crueltie,
Mixt with malice, repleit with subteltie:
And in that case peruert into dispair.
Then said Vesta, Madame now we agre.

Na said Venus, to that I nill consent:
I will not ȝit gif ouir my argument.
For all that I haif outher hard or sene:
How beit ȝe haif schawin furth ane small legent.
I do not knaw gif it be euident
For sic storyis I cuir thame not ane prene.
And I deny that euer sic hes bene.
Bot quhen ȝe pleis sic castis ȝe can Inuent,
Me to defraude with gyle, and circumuene.

Than said Vesta, quhair that ȝe say that I
Can find sic castis to ȝow sa haistelie,
Of my Ingine but ony euidence.
As to that point, I say to ȝow schortlie,
That opinioun ȝe tak sinisterlie,
It to defend ȝe sall haif na defence
For I haif said na thing in audience,
[2] Bot I haif schawin quhair it standis chaptourlie
Aganis the quhilk ȝe haif na resistence.

[1] Lf. 45. [2] Lf. 45, back.

3e knaw we reid in the diuine Scriptour
Of Iudicum in the twentie Cheptour :
Of ane woman for haistie stupratioun :
Four scoir thousandis of men that buir armour,
Threttene thousand ane hundreth in a stour,
And als thre scoir, war slane but saluatioun.
And all this fell be foull fornicatioun
Of 3our fals luif 3e hald of sic valour :
And is nocht bot anguische and dampnatioun.

We reid siclike of Dauidis Sone Ammon :
Was slane be his brother Absalon :
For the incest committitt with Thamar.
Howbeit scho was ane Aperse allone,
And deir sister vnto thame baith as one.
That greit vengeancē scho culd not quenche nor pair,
Bot schamit hir self for than and euer mair.
Tertio Regum this storie dois propone,
In the threttene Cheptour it standis thair.

Of genesis in the four and threttie
Cheptour we reid greit furiositie
Of slauchter maid be Leui and Simeon,
Becaus Sichem the prince of that countre,
Had reft Dina thair sister fair and fre :
And hir stuprat, quhairfoir the greit vltioun
First come on him and his pepill Ilkone,
His kin and freindis, and Father but mercie
Was put at schort till exterminioun.

[1] Als it is red in storyis ancient,
Thocht it be not in ald nor new Testament.
How that Vergill that worthie wise doctour,
In latin toung was most faculent,
Nane mair pregnant, facund, nor eminent,

[1] Lf. 46.

To writ or dyit, he was of Clerkis flour :
Throw 3our defait, and Inflammit ardour,
He was deiect be daft delyrament :
Become 3our slaif to his greit dishonour.

Quhair 3e him hang ouir 3our wallis in a creill
Howbeit efter he was reuengit weill.
(As the storie at mair lenth dois beir)
Ouid siclike on kneis 3e gart him kneill
Gang on his handis, with ane bridill of steill
In till his teith, with vther riding geir,
In lichtlines as 3e thocht best effeir.
And 3e abone to ryid begouth to reill,
With bute, and spur, sword, buklar, as bachleir.

Of 3our fals luif this is ay the commend :
Reid Gower ouir, and Bocchas to the end.
All Chronikles that ony man of reidis,
3e sall not find a taill ane vther mend.
Bot to the werst it will ay condiscend :
With euill entent 3our luif burgeonis & breidis :
And euer mair sa furth it ay proceidis.
Quhat sayis Chawcer al Christin men may kend
3our euil mind thair, and eik 3our cruell deidis.

In generall and schortlie to conclude :
In all 3our luif 3it hard I neuer gude
[1] In all Scriptour that euer man of wrait :
The poysonit vice thairof and turpitude
was the maist caus in cumming of Noes flude :
Quhen all the warld was neir depopulate.
How mony men hes it effeminate.
Of all honour it hes diuers denude :
And als mony of life extirminate.

[1] Lf. 46, back.

Quhat Kingis, Quenis, Dukis, Empriours
Lordis, Ladeis, Barronis of greit honouris,
Hes bene deiect throw luifis gouernance?
Of all the writ reid the Interpretouris
And of the warld reid the Cosmographouris:
3our last reward is vennemous vengeance,
Poysonit with pryde, Heresie, and mischance.
We haif reall exemplis of nichtbouris,
That throw luifis lust deweyis in variance.

Of sic storyis I can 3ow schaw anew,
Quhilk 3e not hard, nor neuer 3it 3e knew.
Quhair all 3our liue is bot mixt with mischance,
In the Testamentis baith the ald and the new
Aganis quhome 3e can haif na reskew.
In 3our debait, bot wil full arrogance,
Fragill and fals full of vltrequedance.
Quhairfoir I wald that 3e na mair persew
This gentill man, to Name hecht Desperance.

Than Venus said Madame Vesta sen 3e
Hes said at lenth, I pray 3ow now lat me:
Quhair that 3e say, seir storyis 3e haif sene,
In the Testamentis baith ald and new surelie:
[1] I gif credence, I traist it may weill be
3it sum thair is that 3e haif for3et clene,
Or ellis I traist 3e neuer thame saw with ene,
The quhilk to 3ow I sall part specifie:
Than lat Iugis gif sentence vs betwene.

Quhair 3e Infer all Inconuenientis,
Malice, defait, with diuers detrimentis,
Cummis of luif (as 3e haif said befoir)
Allegeand baith the ald and new Testamentis
Historyis, Scriptouris, & vtheris lang legentis

[1] Lf. 47.

At ȝour plesour traistand to get the gloir,
I reid of ane did vs far mair decoir.
Our life wplift throw feruour and luifrentis,
Our ransoun pay, and vs to grace restoir.

Of genesis in the aucht and threttie
Chaptour is red, that Iudas quhilk surelie
Was Iacobis sone, and of the Trybis twell,
With Thamar lay in his Iocunditie:
Howbeit scho was to him in affinitie,
In doubill sort, as the Chaptour dois tell:
Into thair play hir wombe begouth to swell
And buir twa sonnis ȝaram and Phares fre,
As Mathow sayis in his first Euangell.

Phares Esrom, and Esrom Aram bure.
And sine Aram Aminadab for sure:
Aminadab siclike he gat Naasson:
Naasson Salmon ane Nobill Prince and pure.
ȝic he Maryit Raab the commoun hure:
(As Iherome dois in the Bybill propone)
[1] Howbeit diuers agane him dois argone.
Salmon and Raab into thair liues cuir,
Thay gat Boos na ma bot him allone.

Than said Vesta, Madame thair I persaif,
Into ane part as my minde dois consaif;
Salmon come of the Tribe of Israell:
Ane Nobill Prince, and sage man, and ane graif,
Ane commoun huir that he to wife suld haif,
It is not lik to be trew as ȝe tell,
That ane prince wald with sic ane Intermell.
I traist Madame, ȝe reid wrang, or ȝe raif
Than said Venus, reid Mathowis first Euangell.

[1] Lf. 47, back.

Howbeit scho was sumtime richt Inconstant,
Beeft scho was in vertewis aboundant,
Remeidit all throw guid prayer and deid.
Quhen Iosue was in Throne Triumphant,
He send his spyis elect and elegant
To Ierico, to spy the land of breid:
Quhen thair was nane durst thame resaif for feid
Scho herbryit thame and was participant
With Israell into thair wrgent neid.

This and siclike causit this Nobill Prince
Haif hir to wife, and do hir reuerence.
This ȝe sall find Secundo Iosue,
As I haif said scho buir of excellence
Boos the first, a man of greit prudence:
Quhilk gat the nixt Boos of veritie:
This gat the thrid, sa thair was Boos thre:
This Boos gat on Ruth Obed with mence
[1] Quhilk gat Isai that cleipit is Iesse.

This Iesse begat Dauid that was King,
Chosin be GOD abone Israell to ring.
Ane greit Propheit sine Salomon gat he,
On ane Ladie richt bewteous, and bening.
Gentill, courtes, curious, and conding
Mansweit, suaue, to Name hecht Bersabe:
Quhilk was the spous of vmquhile Knicht Vrie
As ȝe proponit befoir in ȝour saying,
All this luif come of sensualitie.

It is weill knawin that Bersabea lay
With King Dauid, as the Scriptour dois say,
Lang time befoir or hir husband was slane,
Throw dern fauour, and luif betuix thame twa
Now I begin agane quhair I best may,

[1] Lf. 48.

That ȝe consaif the storeis in certane.
First I rehersit Thamar and Raab plane,
And Bersabe the quhilk ȝe can not nay,
War all of sport Ladeis venereane.

And swa thairfor to count ȝow line be line,
was IESVS borne Goddis verray sone deuine:
Quhilk ransonit vs with his precious hart blude
And sa to bring my argument to fine,
I can not find in luif na time to tine
Bot mixt with mirth, mercie, and manswetude,
Plenit with sport, and sueit suauitude,
Repleit with playis, but pouertie or pine,
Vell of worschip, the port of pulchritude.

I se of all storeis that ȝe haif tald
[1] And allegeance with argumentis sa bald,
Aganis luif in malice and hatrent,
Come not sic euill ȝit be ane thousand fald:
Nor neuer will, nor in na times wald,
As I haif schawin the gude come of Lufrent,
Thairfoir as now I end my argument,
Sa that ȝe will the victorie wpȝeild,
And cry mercie as far as is miswent.

That I deny Madame, than said Vesta,
As to the first, quhair that ȝe planelie say:
First that Thamar, Raab, and Barsabe,
War licht Ladeis all geuin to sport and play,
As ȝe alledge, I say ȝow schortlie nay.
Thay war richt wise, and full of grauitie
And ar Namit in the genologie
Of Christ for gude vnto this present day,
For thair vertew and greit humilitie.

[1] Lf. 48, back.

Than Venus said, of Christis genologie,
Was thair na ma gude women bot thay thre?
Or schaw the caus, quhy thay ar in Scriptour
Mair than the laif, it is not lik to be,
Sa mony Kingis of Eminent degre,
Sa gay Captanis of welth and of valour.
Quhair was Mary of all wemen the flour?
I think scho sould be put in memorie,
Gif thir thre gat for gude life sic honour.

As I haif said befoir, ȝit I say plane,
Thay thre was of the Court venereane,
[ ]e me caus sic wordis to disclois
[1] The fourt I can find ȝit withoutin lane:
The Ladie Ruth wald haif bene *th*air richt fane,
Quhen that scho ȝeid into bed with Boos,
As Noemi bad, for to cum to purpois,
Was all thir gude, na na ȝe speik in vane,
ȝe brek the text, and as ȝe pleis dois glois.

Thus I conclude, thairfoir ȝe Auditouris
Heir circumstant attend, and assessouris,
Quhidder that I or Vesta Ladie fre
Hes schawin storyis autentik be Scriptouris,
Mair for to prais, or reput of valouris.
Perfitlie pance with all maturitie,
Sa that ȝour voce concord in vnitie,
That pane may be put to Forfaltouris:
The Partie sythit, as Law will lat it be.

Tha*n* spak an Nimphe, to name hecht Chaistitie
Ane of the sex in Vestais companie.
Madame Venus, now I wald (with licence
Of my Maistres) to speik twa wordis or thre.
Quhair that ȝe say Thamar and Barsabe,

[1] Lf. 49.

Raab and Ruth, war geuin to Insolence.
I say thay war wemen of greit prudence
Geuin to vertew, and profound grauitie,
Groundit in grace with all Magnificence.

For quhy we reid efter Lira, and Iohne mair,
And in the glois als Interlinear.
In the first heid, quhair thay wrait in Mathe,
The Euangelist, settis him not to declair
Of the thre Kingis richt vicious war,
[1] Of quhome Christ come be Iust genelogie.
And for thair vice euill life and crueltie,
Amang gude folk he wald thame not compair,
Bot ar seclude, abiect as vnworthie.

And gif euill men for vices are seclude
Out of this band sa gracious and gude:
I think rather euill wemen to depriue.
Bot I suppone thir wemen ar Include.
For thair gude life, vertew and sanctitude,
For to fulfill the number suspensiue,
And for to be the rute restoratiue.
For the thre Kingis quhilk war befoir denude,
Out of this clan and linage successiue.

Heirfoir I say, Thamar and Bersabe,
Raab, and Ruth in the genelogie
Of Christ ar put for prayer and gude deidis,
Na said Venus agane to Chaistitie,
I sall 3ow schaw alhaill the veritie
Of that mater, quhat Sanct Hierome reidis:
Becaus mercie of Christ euer proceidis,
Christ wald suffer of sinneris borne to be,
For to augment thair meritis and thair meidis.

[1] Lf. 49, back.

Howbeit I knaw of all sin Christ was quit
And Mary als, I knaw that richt perfit,
Bot ȝit thay come of folkis friuolous,
That we micht knaw his cheritie Ignite,
Ardent, and hait, our sin to abolite:
Did nocht disdane to tak mankinde of vs.
An as the Rois dois springe of thornie bus,
[1] Sa did Mary hir virginitie,
Sprang of the spray, and sum of thame vicious.

Sicut lilium inter spinas, sic amica mea inter filias.—CANT. I.

In the vyle schell is found the Perle of price.
Of the rude rute springis the flour delice:
In the gray clay is found the gold sa cleir:
Richt swa did Christ our flour and Fortalice,
Sprang of the rute quhilk part was geuin to vice
Sa to purpois quhair of I spak lang eir:
Raab, and Ruth, Bersabe, and Thamar,
War licht Ladeis, thocht ȝe it mak sa nice,
And of my Court, and hes bene mony ȝeir.

Thus (quod Venus) I end my conclusioun,
The remanent I put to discretioun
Of Theologis, or ellis profound Doctouris:
And quhair I faill into the writ Cannoun,
Be wrang reheirs, transgres, or collusioun,
Or by the boundis of the deuine Scriptouris,
Antlk storyis, or honest Oratouris:
Heir I promit to stand at correctioun,
Quhen the Assyse will make Interpretouris.

And I siclike (quod Vesta) am content
That my mater pas to the Iugement
Of the Assyse: with this ane libertie,

[1] Lf. 50.

Richt perfitlie that thay wald pance and prent,
Considder weill, and in thair heid take tent,
Remord thair mindis quhidder gif Chestitie
Be not mair clene, mair glorious, and hie
Triumphant stait, mair digne and eminent
[1]Than Venus warkis with all hir dignitie?

And this the caus diuers virginis and clene
Fra Venus warkis becaus thay did abstene,
On thair bodyis thay sufferit mekill wa:
As in Scriptouris perfitlie may be sene.
Sum Heritouris sum Countes, and sum Quene:
As is Katherin, Margaret, and Barbara,
Dorothe, Lucie, and mony diuers ma,
For Chaistitie greit sorow did sustene,
Throw quhais vertew to heuin thay did all ga.

Thay chois on thame erar the dreidfull deid,
Than for to tine thair precious madinheid,
Knawand thairfoir ane reward speciall,
Siclike agane the rute of our remeid,
Our Saluatour to fell the feyndis feid.
Was he not borne of the bour virginall,
Chosin be consent of GOD celestiall,
Quhairthrow we all was quite of Plutois pleid,
Be sweit Incence of virginitie royall.

And had not bene that sweit virginitie
Was mair condigne in the thousand degre,
Than Venus warks with corrupt minded thocht
Noway Christ had dedenȝeit borne to be
In the Chalmer of chosin Chaistitie.
And Venus warks had bene with vertew wrocht
Caus thay war not condigne & nathing docht,
In sicht of GOD he tuik humanitie
Of virgine wombe, and of Venus tuik nocht.

[1] Lf. 50, back.

Thir beand weill considderit, and forsene
[1] I traist my caus bot pley I sall obtene.
For weill I wait, thir pointis ar releuant.
Quhairfoir Ladeis amiabill and amene
On the Assise, haif this befoir 3our ene,
Perfitlie pance thir pointis last pregnant,
That 3e not be now callit Ignorant,
Or ony sall 3our science circumuene,
Sayand 3e ar to muche participant.

And sa my caus I put to 3our conscience,
As weill auisit Assise with sapience:
Traistand 3ow all repleit with equitie,
Fulfillit with faith, and eik profound prudence:
Groundit in gude, rutit in reuerence,
Lawreat Ladeis, flour of feminitie;
Protesteand heir for 3our greit clemencie
Deill with the richt, and do me no offence,
Be corrupt minde, nor partialitie.

I wait 3e all in science sa dois schine,
In profound wit, and eminent Ingine,
That all obscure probleme or questioun
3e can discus, declair, and detirmine,
Enucleat, as Regentis most deuine:
Sa prudentlie 3e can gif solutioun.
For quhy I knaw 3e all tuik potatioun
Of licour sweit at the font Caballine,
Quhair all vertew dois flurische with fusioun.

Heirfoir Ladeis humblie I Imploir,
Haif weill in minde I haif rehersit befoir,
Mixt with prudence, and 3our perfite prowes,
[2] 3e not deiect the dignitie nor gloir,
Spul3e, nor reif, diminute nor defloir

[1] Lf. 51. [2] Lf. 51, back.

Into na sort thes deifeit Goddes,
Virginitie, for ȝour awin gentilnes.
Lustie Ladeis, I neid now speik no moir,
Do as ȝe think speidfull in this proces.

And so Venus to the same did consent.
Anone but baid the Assyse furth is went,
Richt stupefact, caus the mater was hie,
On vther syid be storyis ancient.
And speciallie of the last small legent
Vesta did schaw be gude Authoritie,
And done in deid be verray veritie.
Sa but tary thay all with ane consent
Chancellar on syse thay chose the May Tisbe

For thocht hir minde was to Venus alhail
ȝit vncompleit in deidis actuall
It was but dowt (as hir storie dois schaw).
That was the caus thay chesit hir but faill,
Chancellar on syse, that scho suld stand equaill
On baith the sydis, caus sum part scho did knaw,
Sa the Assise beliue was set on raw,
And socht all actis in caisis criminall,
Kest buikis like beis in all proces of Law.

THE FOURT BUIK.

[1] IRST doun thay kest Moyses Pentateuchon,
with his storyis, and Paralipomenon,
Iudith, Hester, Ruth, Regum in dite,
The Epistillis of Paul, the sayingis of Solomon
With Lirais glois vpon the writ Cannon
The Machabeis with storyis Infinite:
The new Testament profound and eik perfite:
Peter, and James, the Apocalips of Iohne:
And all Propheitis in Prophecie did write.

In ciuill Law thay kest downe Bartholus,
Alexander de Imola, and Baldus:
The Coddis, Decreis, Decretales, and Iason:
The Institutis, Digestis, and Angelus,
The Inforciat, and Panormitanus,
With vther diuers difficill to expone,
Quhilk wrait in Law baith Ciuil and Cannon
Quhais warkis was sa done compendious.
In that behalf thay ar Maisteris allone.

In argument togidder all thay go
In questionis baith in Contra and Pro:
Allegeand writ be greit authoritie,
Of Homeir, Gower, and als of Cicero:
Appellatiounis fra Plautus to Plato.

[1] Lf. 52.

Quhilk in the syis maid greit diuersitie.
Sum was Infect with parcialitie,
Quhais alegeance was oftimes to and fro,
Thocht the Chancellar greit laubours thair did dre.

And so efter diuers disputatioun,
Greit argumentis, and preexcogitatioun
[1] Of baith the Lawis, furth socht fra end to end.
The assise fand be gude consideratioun,
Vestais estait, and hir conuersatioun,
The mony gre did Dame Venus transcend,
Be verteous prerogatiues weill kend.
Quhairfoir thay gaif Vesta dominatioun.
Abone Venus all thair with greit commend.

Sayand, howbeit all folkis heir on liue,
Hes not fra GOD the greit prerogatiue
Of abstinence, and clene virginitie,
For and sa war na seid war successiue,
The warld war tume of all kin folkis beliue:
And efter vs war na posteritie.
Bot GOD allone ordanit not sa to be:
He ordanit sum be of kind genitiue,
And fill the warld efter thair qualitie.

3it than we find Vesta in hir estait,
Richt verteous, worthie Inuiolait.
Precious, perfit, verray constant, and clene,
Richt glorious, with strenth weill roborait,
Contrair the flesche daylie at the debait,
With all hir force perfitlie dois refrane,
Fra temptatioun thairof als dois abstene.
For that ilk point scho is deificait:
Howbeit ilk ane the same may not sustene.

[1] Lf. 52, back.

Bot nottheles the Assyse fand agane,
That Desperance had faillit far in plane
Contrair Venus, into sa far as he
Did lichtlie hir with wordis void and vane
[1] Richt dispiteous language of greit disdane.
Thinkand richt weill thay wald not that ouirse,
But punischement with all austeritie :
That nane sould preis to play the counterpane,
Quhat euer he war of hie or law degre.

Thocht Dame Vesta, scho be ane greit Goddes
All repleit with vertew and worthienes,
As it effeiris weill to hir facultie
Thay wald not thoill Venus haif lichtlines,
Nor repudie, rebuik, nor ȝit distres
Be na kin wicht, and ouir all specialie
Of Desperance, considderand that he
Was hir vassall, and held hir as Maistres
Vmquhile afoir, and had thairfoir his fee.

Howbeit sum time for none expeditioun
Of his erandis, quhair he had affectioun,
And micht not cum sa sone to his Intent,
Nor put his billis to ferme executioun,
Incontinent with sair forthocht felloun,
Agane Venus he grew in matilent,
Be orgweill minde, and thocht Impacient,
Melancholie, and wilfull contemptioun,
He lichtlyit hir as Inobedient.

And turnit sa far intill hir clene contrair,
That he but dowt was drint into dispair,
Be greit wanhope quhilk causit him fall in pleid
Agane Venus, and all hir Ladeis fair :
Quhill now at lait, he is cawcht in the snair,

[1] Lf. 53.

Of scharp Iustice, and in perrell of deid,
[1] Bot gif in haist that thair be found remeid.
For wit Venus how he standis in danger,
Without mercie but baid of will his heid.

Thairfoir gif this mater pas to rigour,
It will be said we all hes tint the flour
Of womanheid and we be merciles.
Thay will it lay contrair Venus honour,
And scho or we be the caus of Murther,
The greit defame and schame we get expres.
For it is said that wemennis tendernes
In hart can not thoill men haif displesour.
And speciallie thair deith for to purches.

Heirfoir lat vs amang vs all deuise
Considerand the man in perrell lyis:
Quhat is the best to saif Venus honour
We will send doun the Chancellar of the syis
To Rhamnusia, quhair scho sittis, & blandyis
For grace in time gif we may fang fauour,
And put not all of to the latter hour.
That the man get be vs na preiudyis,
Nor in na part for to haif displesour.

With humbill hart and hauingis dolorous,
Lawlie langage, and fassounis fauorous,
In sober wise this we may say hir till,
With greit requeist and minde richt desirous,
Sa prayand hir for to be pieteous:
Sayand but dout that he is cum in will,
And in all sort the samin sall fulfill.
Beseikand hir for to be gracious
[2] And take the best, and set on syde all euill.

[1] Lf. 53, back. [2] Lf. 54.

And swa his life to be saif and his gude.
And ask mercie for the greit Mansuetude
In wemen bene, as scho expedient
Thinkis to dispone, efterwart scho may dude,
Quhidder scho will of his life him denude:
Or saif his life gif scho will stand content.
Into ane bill this man be to hir sent.
Sa in ane voice heirupon we conclude,
The bill was maid: with it Thisbe is went.

On humill wayis and maneris womanlie,
Richt Chancellarlike kneilland vpon hir kne,
To Rhamnusia the missiue represent
Fra the Assise with curage courteslie
Sayand Madame sen Iuge heir now ȝe be,
Vnto ȝour grace to schaw ȝow thair entent.
To that effect this bill hes to ȝow sent,
To wit ȝour will, caus the mater is hie:
Prayand to send to thame auisement.

With all honour the bill scho did resaif.
As Nobill Nimph, and Ladie most suaue:
Red it to end secretlie hir allone,
Quhais text scho did considder and consaue:
With mature minde and countenance richt graue
Richt perfitlie of all thay did propone:
Thinkand richt weill they couet na vltioun:
Thair minde erair was the mannis life to haif,
[N]or him to tine be exterminioun.

Venus beheld the bill geuin Thisbe
[1] To Rhamnusia, and reidand quietlie:
Scho said Madame, ane thing I ȝow requeir
Of that ilk bill quhat may the tennour be,
Gif it be ony preiudice to me,

[1] Lf. 54, back.

I 3ow protest, the Text that I may heir.
Glaidlie Madame said she as suld effeir,
Swa in all pointis that 3e thairon agre.
I stand content (quod Venus) with glaid cheir.

Traistant richt weill be perfite knawleging,
3e will not thoill, nor bid me do na thing,
That my honour faid in ony sort,
Or displesour ony to me Inbring,
Na than (said scho) I war na way conding
Of 3ow to bruik office I say at schort.
Bot all is for 3our plesour and confort.
Than said Venus reid furth but tarying,
I am content sa 3e keip 3our report.

The court was Coy, commandit was silence,
Vnder all pane thay suld gif audience.
Rhamnusia the bill scho gaif in deid.
To Fremmitnes, Iustice Clerk in presence
Of all the court, bad hir reid the sentence,
To Dame Venus, for scho dowtles but dreid,
Was weill appayit sa Fremmitnęs did proceid.
In the missiue with all hir diligence
Of the trew Text, this way began to reid.

Missiua Rhamnusiæ missa ab Assisa.

SEN we for fault of personis mair prudent
Be 3ow elect Madame ar present heir,
[1] In greit laubouris, and vncouth argument,
As Assisouris the mater to mak cleir
Bot it is as contrarious and austeir,
To the rigour and we it put dowtles,
Wemen for ay salbe callit merciles.

[1] Lf. 55.

De Desperance (as GOD forbid he do)
The lak and schame, and all defamatioun,
To Dame Venus but dowt it will cum to:
And caus Ladeis to get blasphematioun:
And be haldin of the les reputatioun:
Baith odious, and snell as ane serpent.
Quhairfoir as now we schaw 3ow our entent.

We find Vesta in the far hier estait
Than Dame Venus, be mony suir questioun,
In that behalf Venus may not debait
In ony sort be na comparisoun.
Bot sa far as Venus gat detractioun
Be Desperance, sayand of hir all euill,
As to that point, we put him into will

Of 3ow Madame, as Iuge, and to Venus.
Hang, heid, and draw, do with him as 3e pleis,
Beseikand hir and 3ow to be gracious,
And fra malice 3our minde with mercie meis.
This we desyre for to deuoyid deseis
In time cumming, and euer he do siclike,
He salbe brint euin as ane heretike.

[A]nd gif Venus be obstinate in this case:
[ ] nan solist be gracious also,
[ ] saif his life, of hir mercie and grace
[1] And find ane freind quhair that scho had ane fo
And win ane wicht to weill that was in wo,
And deliuer the drery of distres:
That wemen sall not be callit merciles.

For weill we wait, or Venus wist him de
In hir defalt, sa that he cum in will:
For all the faltis and the greit velanie

[1] Lf. 55, back.

That euer he said, throw wilfulnes by skill.
Scho leuer gif ten thousand crounis him till,
To saif his life, we knaw sa hir kindnes,
That scho on force can not be merciles.

For ȝour honour Madame this we requeir,
With ȝour answer as ȝe expedient
Thinkis for to gif and Lady Venus heir.
Als prayand hir for to be pacient,
As we beleue the criminall dois repent.
Beseikand heir ȝour gracious excellence,
Quhair that we faill, that ȝe wald find defence.

Finis Missivæ.

VENUS heirand this pieteous petitioun,
Send fra the syse on sa gude ane fassoun,
Ane richt greit thing hir minde it mitigait.
Scho said Madame, I sweir ȝow be my Crown
I am mair blyith than geuin me ten Mulȝeoun
Of fine reid gold in hand weill numerait:
For I lang eir was sa hie stomachait
At Desperance for his greit rebellioun:
That in this warld his deith I maist couait.

And sen my sisteris on the sise hes said,
That Desperance is cum in will, and maid
[1] To make ane mendis as I expedient
Thinkis to be tane: thairof I am richt glaid,
For weill I wait his stomake is stormestaid,
Becaus he is put in ane Merriment
Of all the Court with the Assise consent.
Bot I war laith my honour war degraid
For thair requeist, howbeit I be pacient.

[1] Lf. 56.

And quhen I heir of the Assise sentence,
That Desperance is cum in Repentence:
And put in will, and schawin befoir the Iuge,
Pronuncit be the sutouris Eloquence,
Than is dew time with materis to dispence,
And faltis ouir se quhilkis he committit huge.
And gif I pleis him to repell or luge,
Is not all that put in benouolence
Of me, gif I will take him in refuge.

First call the syse, and heir thair diffinitioun:
All that thay make put it to executioun.
And quhat I say it sall stand firme and stabill,
But obstakill, generall or reuocatioun.
Impediment, or appellatioun?
Incontinent past Tisbe furth but fabill:
Schew the Assise with fassoun fauorabill:
How that Venus tuik gude consideratioun
Of thair writtingis, & thocht thame acceptabill.

And sa schortlie come the Assise anone.
All that thay did the Chancellar did propone,
[Fi]rst to the Iuge, and sine to the sutour:
[Qu]hais text beliue quhen that scho luikit on,
[1] In fremmit termes scho did it sone expone:
That Desperance was found ane Forfaltour,
Ane rank Rebell, and als ane Trespassour
Aganis Venus, and bene ane felloun fone
Till all hir Court, and eik ane greit Tratour.

3it not the les becaus he did repent,
And in all sort was cum obedient,
The Assise thinkis thay couait not his deid.
To that effect Ilkane with ane consent,
Thay haif him put in Venus merciment:

[1] Lf. 56, back.

Quhat scho best pleis, to do him fauour or feid:
To quarter him, to hang him, or to heid:
Thay knawand weill that Venus is pacient,
In this behalf scho will get him remeid.

To the nixt point that the Assise hes done:
Thay find Vesta mair Triumphant in throne,
In greit degreis, nor is Ladie Venus.
Quhairfoir thay will that Vesta be abone
In all estait, for Venus be na tone
May be hir peir throw warkis verteous.
Not for to say, Venus is velanous:
Bot that hir warkis may na les be vndone
Nor of befoir, bot Vesta is mair Famous.

Than Vesta hard scho was put to honour
Abone Venus, be Interloquutour
Of the Assise furth geuin be thair sentence.
Scho did protest that hir Court nor hir Bour
In time cumming suld haif na displesour
Into na sort, nor Inconuenience,
[1] Vilipensioun, lichtlines, nor offence
Of Venus Court preiudice nor rigour:
And thairupon tuik notis and Instrumentis.

Considerand (quod scho) as all men seis,
I am preferrit richt far in greit degreis,
And all my Court abone Venus estait:
Howbeit this man for falt of greit suppleis
Be rank Inuy, as is liklie now deis.
3ic I desyre my Court be separait
Fra 3ow, and 3ouris, and be exonerait:
That this Court turne me to na preiudice,
Bot to haif place our self ay to debait.

[1] Lf. 57.

That it maybe to all men richt weill knawin,
That I am Nimph, and Quene ay of my awin:
And als preferrit richt far abone Venus:
Requyrand 3ow 3e Scribe, sic may be schawin,
Quhen all this brybe & boist is quite ouir blawin
In auenture gif sic castis cautelous
Be raisit agane throw Ingyne odious,
The prothogoll heirof I wald haif drawin
In writ, for cost to be my Vidimus.

The Iuge thocht it than richt expedient,
That scho said thair all was conuenient,
And hir desyre consonant to resoun.
Baith the Assise and Iuge with ane consent
Thay bad that scho suld haif hir Instrument,
And all hir sawis thay ratifeit but chessoun,
[A]nd did affirme the same in that sessoun,
[Q]uhairat Venus was verray discontent
[1] That Vesta gat sa sone hir peticioun.

Than Venus wox sa wraith at Desperance,
Throw Vestais sawis, and hir allegeance,
Incontinent vnto the Iuge scho said.
Madame, it is not 3it far fra remembrance,
This man suld be put to the ordinance
Of me, and in my will the syse him maid:
And fra my will he may na way ewaid.
And throw my will he man stand to his chance.
The Iuge grantit, and than Venus was glaid.

Incontinent Dame Venus loud did cry
On the Schiref that standis at hand heir by
Do 3our office as effeiris to 3our stait,
Bind 3e his handis, let that be done in hy
The Schiref said that can I not deny,

[1] Lf. 57, back.

Sen sa he is conuict and maid chakmeit.
Swyith said Venus, se that ȝe handill him hait.
And than fra hand in the Court rais the skry
That Desperance was deid without debait.

But baid (quod scho) gar cast him in presoun,
Still to remane without ony ransoun,
Quhill forther mair, quhen euer I best pleis.
My priuilege put to executioun.
For his greit wraith, and rampand rebellioun.
Aganis my Court, was nathing wald him meis
Now sall he sit with hunger and diseis.
Quha will, quha Nill, intill ane deip dungeoun
Quhair he sall haif greit cald with litill eis.
[1]
And sa in haist but baid his handis was [bound]
[2] To that effect to ly in to the ground
Of presoun deip euer vnto the deid.
Than Esperance was strikkin with sic stound
Of puir pietie, maid in his hart sic wound,
Seand his feir fall in sic felloun feid,
Thocht in him self, allace is na remeid:
Sall Desperance sa schortlie be confound,
Thocht he and I throw play fell in bawch pleid?

Lamentatio Esperantiæ.

WA worth the time that euer I him saw:
Wa worth *th*e hour *th*at first I did him knaw
Wa worth the tide that euer we twa met:
Wa worth the day that euer it did daw,
To se my friend into sic thrift and thraw,
And for my saik in sorrow all ouir set:
Allace allace is na remeid to get,
Wa worth the toung that euer persewit sic Law,
To se his handis into ane cord thus plet.

[1] No space in vol. [2] Lf. 58.

I was to hait sa sone for to complane:
I was vnwise that his falt culd not lane:
I was vnkinde throw heit of sawage blude:
I was to sone ouir strikin with disdane:
I was to pert to put my friend to pane.
Allace, allace, now mingis my mane and mude.
I was but hap, I was of grace denude:
I was but wit my will culd not refrane,
Bot tine my feir, his life, and all his gude.

Now will Ilkane hald me abhominabill:
[N]ow will thay call me of his deith culpabill:
[No]w will ilkane fra my cumpanie fle:
[1] Now will thay hald my deidis detestabill:
Now may I bruik with greit barret and baill,
Like ane fond fuill fulfillit with Fantasie.
Allace, allace, hard is my destenie.
Now call thay me ane Tratour tressonabill.
Of my brother caus I had na pietie.

Now may Ilkane be me exempill tak,
That causit my feir sa schortlie ga to wraik.
Now may thay say, lo quhair ȝone Tratour gais
Pointand thair hand with mony skorne & knax
Quhair euer I gang to my greit schame and lak.
ȝone ilk is he that his awin brother slayis:
Sa of my freindis I fang me felloun fais.
Allace, allace, to be brint at ane staik
To saif his life, I wald not cuir twa strayis.

Quhat causit me sic thing to take on hand?
Quhat causit me my brother to ganestand?
Quhat causit me to deith him to persew?
Quhat causit me sic faltis I to him fand?
Not bot wodnes, and wanting of the wand.

[1] Lf. 58, back.

That men callis wit; and thairfoir now I rew.
Allace, allace, I was not traist nor trew.
I had leuer now be deid nor lewand.
All game and gle fra me euer adew.

Vnto the beist I may compairit be,
Efter hir birth in furiositie,
And greit wodnes scho it deuoris thair.
Agane quhen scho is in stabilitie
Scho wantis hir birth and lukis about to se,
[1] And findis it deid: than scho dois rout and rair:
Quhan na remeid is than scho makis cair.
Allace, allace, this may be said be me,
Vndid my feir, allace for euermair.

Finis Lamentationis.

SA all the syse was verray discontent.
That Venus was sa scharp and Impatient.
At Desperance, quhilk was put in hir will:
Ilkane thinkand thay did richt sair repent,
That thay him put sa far in merciment.
Considerand ouir sair scho was him till.
3it than thay fand ane wit mouit of skill,
Quhilk was that thay wald Venus make co*n*tent
Be sum new burd, and hir plesour fulfill.

This be quhilk was on the Assise Chancellar,
To Esperance in quiet scho said thair.
Into all haist sone on thy kneis sit doun
Befoir Venus, as Ladie most preclair:
Humblie prayand, for hir grace singular,
For to grant grace and life to thy Mun3eoun,
Thocht thow and he fell in ane strange opinioun
Thow traistit not suld fallow sic dangear,
Or dout of deith, or perpetuall presoun.

[1] Lf. 59.

And sa sall he be saif or ellis nocht,
And as scho said swyith Esperance hes wrocht,
But mair delay fell doun vpon his kne
Befoir Venus, with all deuoir he docht.
Sayand Madame, for him that was all bocht,
My petitioun that ȝe wald grant to me.
For ȝour greit reuth, and sweit benignitie.
[1] ȝe wald grant grace, for grace I to ȝow socht,
Mak Desperance quite of Captiuitie.

As ȝe ar flour of all Feminite,
Grant him his life, and mak him anis fre.
And I promit vnder all hiest pane
That may Incur or be laid vpon me
That he sall not eschew away, nor fle.
Bot quhen ȝe pleis to enter him agane.
Prayand ȝour grace that I wirk not in vane.
Than said Venus, as thow will sa salbe.
Scho grantit grace, than Esperance was fane.

ȝit said Venus, I say this with restrictioun:
I grant him grace, bot vnder the conditioun,
In time to come that he brew na mair baill,
Vnder all pane of the greitest punitioun,
That may be had, with haistie executioun:
And na proces of Law sall him awaill.
For remembrance of this memoriall
That I haif said, I will he find cautioun.
(Quod Esperance) that sall I be but faill.

Than Venus gart ane nobill Nimphe but mair
Callit Confort, baith plesand and preclair,
Fair of fassoun, benigne with all bewtie
Dissolue his ha*n*dis quhilks richt fast bundin war
And maid him quite of all his greit dangeir.

[1] Lf. 59, back.

Quhair he befoir was fast scho maid him fre:
Sayand gude schir, now blyith and merie be:
Quhair ȝe befoir was sicker in the snair,
I sall ȝow put to ȝour awin libertie.

[1] Gif he was blyith, it neidis not now to speir:
Than said Venus, ȝit ȝe sall gar him sweir.
That he keip all promisis that is said.
Schir said Confort, ȝe man lay ȝour hand heir
Vpon this buik, and with ane aith austeir,
ȝe man mak fast that salbe to ȝow laid.
Ladie Venus ȝe sall neuer degraid,
In word, nor deid, nor neuer do hir deir.
So sweir the same (quod he) I am richt glaid.

For and ȝe do (quod Confort) but debait
Agane Venus rais ony rank riat
In time to cum, it will ċaus sturt fra hand
Anis in hir girne and ȝe be laqueat
Or in ony point be dissimulat,
I ȝow assure ȝour pardoun will not stand,
Bot haistie deith, tinsall of life and land.
Be war thairfoir that ȝe haif na desait
(Quod he Madame) faith I sall keip my band.

And sa beliue but mair proces or baid,
Confort causit his greit aith to be maid,
Vpon all pointis rehersit of befoir.
Than the Assise and all the Court was glaid.
Sine Esperance anone to Venus said,
Madame I wald ane thing at ȝow Imploir,
That ȝour worschip sall augment and decoir.
Micht I ȝour grace be ony sort perswaid,
I wald this man in ȝour seruice restoir.

[1] Lf. 60.

Sa ȝour grace thocht his seruice acceptabill:
I sall vphald his seruice Inceissabill
[1] Vnto ȝour grace, with all his micht and mane
All faltis bygane of quhilkis he was culpabill
He did or said be crimes criminabill,
Be quite forȝet, ouirsene, and all forlane,
Neuer to say, nor do ȝow falt agane,
Bot euer in ȝour seruice agreabill
To leif and de with ȝow ay to remane.

Than Venus said with facound face and fassoun
Sa that I wist it war his awin affectioun,
And thairof had ane sicker assurance,
I wald not cuir to grant to ȝour peticioun:
And als him gif ane generall remissioun.
It is but dowt Madame, said Esperance.
Than (quod Venus) vnto my obseruance
I him restoir but ony collusioun,
And puttis him haill agane in ordinance.

Than Venus at Dame Vesta did Inqueir,
Madame, how ar ȝe pleisit of this cheir.
Than said Vesta, I can no more compell.
With me remane, owther day or ȝier
In my seruice to byid or perseueir:
Bot as thay pleis, and likis best thame sell.
Bot quha likis weill with me remane and dwell
Can not be turnit be fair wordis nor austeir,
Nor in na sort with ȝow will Intermell.

That gentill man vnfetchit he come to me,
Murnand richt sair that dolour was to se:
Of all confort he was richt desolait,
Quhan I him saw I had reuth and pietie
[2] That he was put vnto sic pouertie.

[1] Lf. 60, back. [2] Lf. 61.

At his requeist I purposit for debait.
Bot now sen he is gane ane vther gait.
I am content, sa he contentit be:
For in na sort his companie I couait.

Sa at all time I bruik my priuilage,
That it be not redact vnto thirlage,
Bot fre and frank fra all kin kind of wicht,
And ȝe Venus with ȝour Court of curage
I ȝow discharge that ȝe haif na bondage
Of me, nor mine be ȝour fals subtell slicht.
And I siclik agane to ȝow dois plicht.
In time to cum ather do na owtrage.
Thay war content, and Vesta tuik gude nicht.

Than Rhamnusia sone scho gart cry on hie:
I will this Court as now continewit be,
To the same force, forme, effect as effeiris,
As of befoir, bruikand all libertie.
And sa thay rais Ilkane in thair degre.
And Venus taill twa Ladeis vp it beiris.
Vtheris agane the gait befoir hir steiris:
And swa thay pas with greit solemnitie
To Venus hall, baith Ladeis and Bacheleiris.

Than Venus gart ane sort of Ladeis ȝing
Sone Desperance vnto hir Chalmer bring:
And him vncled of all his awin vesture.
Incontinent ane vther fresche cleithing
He was withcled: and he agane randring
To Venus thankis abone all creature:
[1] Sayand Madame, quhill my life may Indure,
I salbe ay faithfull but fenȝeing
Vnto ȝour grace but dowt I ȝou assure.

[1] Lf. 61, back.

Weill (said Venus) thow dois me now plesour,
Howbeit befoir thow was ane forfaltour,
And to [1] my Name was callit Desperance.
In presence heir within my hall and Bour
I the resaif into my greit fauour,
And makis the feir to my Knicht Esperance,
Thy greit honour, and worschip to auance.
Of thy auld Name I the deprive this hour:
To thy Drourie, and callis the Dalience.

And of my Knichtis I make the ane expres,
That keipis my Bour heir now befoir witnes,
Scho callit hir Knichtis befoir hir euer ilkane:
Quhais Names was (gif I can weill thame ges)
3outh, wantones, Vassalage, and Blyithnes,
Pastance, Plesance, Mirth, Merines ouir ane,
Curage, Kindnes, and Rippet, in was tane,
Fauour, Nurtour, Glaidnes, and Gentilnes,
Audacitie ane Nobill Knicht allane.

Compeirit sone Sensualitie thair.
Quhilk to Venus was richt cheif Cubiculair
Humanitie, Solace, and Hardines:
Sine Manlines, with Nobilnes, maid repair:
Sine sweitnes come quhilk was hir Thesaurar.
Sine Cheualrie come in with vail3eantnes:
And Esperance come in with him Prowes:
Sine in come Lust, greit Lord and Secretair:
[2] And at his bak come Sport and Tendernes.

Quhen Venus had hir Knichtis all in presence:
To thame scho said in oppin audience:
Heir is ane squyre the quhilk Daliance hecht,
That to my Court sum time hes maid offence:
Bot for sic thing with him I clene dispence.

[1] *Read* thy.

[2] Lf. 62.

And in fauour heir I resaif him richt,
And him restoris be the hand to the hicht,
That he had ay of my Court, with credence:
In signe heirof Daliance I dub Knicht.

Swa in hir armis thaⁿ scho him thristit thryis
And swa did all the Ladeis of the Assyis:
And syne the Knichtis as thay expedient
Thocht for the time, as the vse is and gyis.
Than thay began to dance at all deuyis,
That the greit noyis flew to the firmament.
Than tuik thay in Iurnayis of Tornament.
And speir rinning, with mony Interpryis;
Bot buklar play was thair sport most frequent.

Bot quha had sene the Iournayis of rinning,
Greit Tornamentis, and mony speiris brekking,
Sad straikkis, and soir, without ony ransoun.
The vther part agane recountering
With greit defence, and wonder ferce riding:
It had bene fecht callit ane richt felloun.
Quha wan the feild, or greitest Campioun,
Or was Victour, I nacht decerne that thing:
Bot as me thocht Ladeis was ay dung doun.

[The] bald battell, and brekking of harnes
[1] The bricht breist plaittis with birnist brukilnes,
The braid buklaris but bald was laid on breid,
The bluntit blaidis with manlie besines,
The scheddit scheilds, deip woundis but fairnes,
The peirt persing of foirgeir into deid,
The faisit speiris, and neuer wound did bleid,
The forwrocht wichtis in verray werines,
To schaw as now war prolixt to proceid.

[1] Lf. 62, back.

Bot to haif sene as semit be apperance,
The rank Inuy, and the foull defiance,
The greit malice, and eik the fremmit feir,
The sowr persute, and syne the resistance,
The rigorous rais with greit vultrequedance,
3e wald haif traist it had bene ringand weir:
Bot neuer ane thair did ane vther deir,
Louing to GOD all endit with plesance;
Ilk man that ran he buir hame his awin speir.

Sine quhen the feild discomfit was and done,
The Trumpettis blew with sic kin noyis & tone
The rumour rais with ane fell reird and cry,
And bad Ilkane that thay suld pas but hone,
In all gude haist, and make him for the none,
And to thair dine suld dres thame haistelie:
Sone war thay set with mirth and melodie.
Ladie Venus was first set in hir Throne:
Sine all hir Nimphis in thair degre hir by.

Nixt in ordour was set ilk Nobill Knicht,
As the Marschell it speidfull thocht and richt,
Bot in the feild that day quha preuit best
[1] With manlines and manifest thair micht
Venus gart sit in ane place of mair hicht,
At hir Tabill, and ay hir self neirest,
Ilk delicat but dowt was to thame drest.
For scho *th*ame thocht gude play fuilis day & nicht
To take pastime quhen vtheris 3eid to rest.

Swa still thay sat the coursis come bedene
In siluer werk that was baith bricht & schene.
The strang meittis mixt with the spices hait,
The confectioun sa costlie and sa clene,
At this present befoir that lustie Quene,

[1] Lf. 63.

The deir dancers with diuers delicait,
Sa plesandlie to hir wos preparait,
In all my dayis sic neuer I saw with ene,
Thame to rehers it excedis my consait.

And sine the drink it was sa delicious,
With smell and sauour, sa sweit and amorous:
All michtie wine I traist but dowt was thair.
Bot quhair I lay sa lang vnder the bus,
Swyith vp I rais in Name of deir IESVS,
Me thocht I wald fane had part of thair fair.
Fordward I fuir, richt faint I 3ow declair,
In hoip to haif at thame honest almous,
Becaus I was sa auld ane man and hair.

Swa in I come amang that companie,
Quhair thay sat at thair heuinlie Maiestie.
I ask almous for luif of IESVS deir.
Thair stude I lang, neuer ane blent to me.
[At] last ane said, quhat may 3one fell freik be,
[1] With the quhite berd and scarlat ene dois bleir?
Ane vther said, ald carll quhat dois thow heir?
Quhat can thow do for our vtilitie.
To rin ane rink, or 3it to brek ane speir?

Ane vther said, I knaw weill be his face,
He is not ane man to rin in our Barrace,
For laik of pith he is sa puir and peild.
Than said the fourt, heir he will get na grace
It war mair meit seik to sum vther place,
Quhair he war abill to get sum better beild.
And speirit my Name: I said thay call me Eild.
Swyith pak (quod scho) or 3our bak beir a bace:
Out of this hall: 3e ar not for this feild.

[1] Lf. 63, back.

All the Ladeis were verray discontent:
And grew at me wonder Impatient.
And schew Venus that I was in the hall.
Befoir hir I was brocht Incontinent:
In my contrair scho grew matilent.
Sayand, auld Carll, the foull euill the befall.
How durst thow be sa malapert with all
In my palice thy self for to present?
Swyith out of sicht, gar sling him ouir the wall.

I said Madame and, it pleisit 3our grace,
Thocht now the day and hour be cum on cace,
Into 3our hall 3e hald me odious;
The time hes bene I wald haif run ane race,
And brast ane speir in mid of the Barrace,
As nichtbouris did, and was als Cheualrous
In ony deidis, or Actis anterous:
[1] I was als frak quhen I had time and space,
As ony is this day within this hous.

Bot the greit deidis that I tuik oft on hand
Into 3our Court, quhen I dwelt in this land:
The rank riding, and the greit turnament
Causis me now, that I may skantlie stand,
Bot I haif bene sa lang at 3our command,
Now for to ride I laik abuilyement:
My riding geir is all to gane and spent.
3it had I geir I suld be 3our seruand.
3e knaw Madame, gude will suld be payment.

Ga way said scho, ane fell freik thow hes bene
That weill I knaw be thy beld heid and ene:
With *th*i gude wil thow hes done *th*at thow may
Bot thy gude will without gude deid betwene
Is not comptit in my Court worth a prene.

[1] Lf. 64.

Trowis thow gude will be payment? I say nay
I luif ȝou weill: sa did I ȝisterday.
Preif it than in deid with curage fra the splene.
Gude will but deid is not bot barnis play.

Quod he Madame, I sene the day and hour,
ȝe wald haif thollit me to byid in ȝour Bour.
(Quod scho) *th*at is past, gude nicht now feldifair
Fair on fond fuill, thow gettis heir no fauour:
Thow art no Page for to do vs plesour.
And sa schortlie I was schot ouir the stair.
The ȝettis was closit hard on my heillis thair.
[T]hus thay me treit with tene within that Toure
[Of] all thair Feist, nor meit gat I na mair.

[1] At Venus Court their quite I tuik gude nicht,
Quhair I sum time was wont to be ane Knicht.
I kist the ȝettis thair neuer to come agane.
Hamewart I drew with all my mane & micht
With staf in hand, caus past was the day licht.
I fand ane fyre quhairof I was richt fane:
With Ink and pen to writ I maid me bane,
As ȝe haif hard now reid befoir ȝow richt.
Of thir Ladeis and Court venereane.

Beseikand ȝow heirof that reidaris be,
With hartlie lufe and all humilitie,
Becaus I was baith fundeit, faint, and cald,
And culd not bring away all perfitlie,
Throw dull Ingine, and none habilitie;
Or by ressoun quhair ony thing is tald,
Throw halta*n*d verse quhair cullour dois not hald
With all requeist excuse that ȝe wald me:
And for pennance my pen I heir vpȝald.

[1] Lf. 64, back.

Praying 3ow all baith Ladeis ald and 3ing
Gif I haif said or for3it ony thing
Of my awin heid into 3our contrarie,
To grant mercie, and gif pennance conding
First fra Venus and sine fra Cupide King,
Quhair all lufaris suld leill Heretouris be.
Now last of all praying CHRIST on our kne
He wald vouchesaif till heuin vs for to bring
At our last end, Amen for cheritie.

Soli Deo Gloria.

IMPRENTIT AT EDINBURGH BE
JOHNE ROS, 1575.
Cum Privilegio Regali.

NOTES

*** The following Notes are intended to explain some of the peculiarities and difficulties of the poem, as well as to illustrate some of the references in it. The chief works referred to in the Notes are :—

'Specimens of Early English,' by Dr Morris. Each piece is quoted by the title given in the work.

'The Lay of Havelok the Dane' (E.E.T.S.), quoted as 'Havelok.'

'Poetical Works of Geoffrey Chaucer.' Edited by Robert Bell. 8 vols. The works wrongly attributed to Chaucer are quoted from this edition simply by their titles.

'Chaucer.' By Dr Morris (Clarendon Press Series).

'King Edward II.'s Household and Wardrobe Ordinances' (Chaucer S.)

'Meditations on the Supper of our Lord and the Hours of the Passion.' By Cardinal John Bonaventura (E.E.T.S.)

'The Bruce.' Compiled by Master John Barbour. Professor Skeat's ed. (E.E.T.S.)

'How the Good Wife taught her Daughter.' In the same vol.

'Manners and Meals in Olden Times.' Containing 'The Babees Book,' &c., &c. (E.E.T.S.)

'The Digby Mysteries' (N.S.S.)

'Catholicon Anglicum' (Camden S.)

'The Thornton Romances' (Camden S.)—quoted by the name of the romances, 'Perceval,' 'Isumbras,' 'Eglamour,' and 'Degrevant.'

'The Kingis Quair' (S.T.S.).

'The Wright's Chaste Wife.'

'The Buik of the Croniclis of Scotland.' By William Stewart. 3 vols. (Rolls Series), quoted as 'Stewart.'

'Lauder's Poems' (E.E.T.S.) Each poem is quoted by its own short title.

'The Times Whistle' (E.E.T.S.)

'Le Chanson de Roland.' By Theodor Müller.

NOTES TO THE PROLOGUE.

1-9. The meaning is plain, but the sentence is incomplete. It has no apodosis. The construction of many parts of the poem is obscure.

4, 5. A pl. noun or pronoun often forms the subject of that part of the verb which is now strictly singular. It is still the mode of folk-speech.

5. . . . *but leis*='without lies; in truth.' See i. ll. 236, 345, 816; iii. l. 82.

The phrase occurs in Stewart :—

> And for that caus boith the parteis, but leis,
> Hes set ane da quhair tha suld speik of peice; vol. iii. ll. 42,826, 42,827.

It is found in 'Sir Degrevant':—

> Syre Degrivaunt, withouten les,
> Prykkus fast therow the pres; ll. 1105, 1106.

And in 'Sir Isumbras':—

> His leve he tuke, withowttyne lesse; l. 500.

7. *Of*='arising out of; having its origin in.' See i. l. 479: *Thow carpis of cowardise*='Thou carpest, or findest fault, out of cowardice.'

Planetis. The pl. of nouns was formed by adding *is*. As examples may be given, from Lauder :—

> Exempyll taking of all kyngis kyng; *Tractate*, l. 21.

And from Dunbar :—

> Apon the Midsumer ewin, mirriest of nichtis; *The Tua Mariit Wemen*, l. 1.

See ibid. ll. 3, 4, 5, 8, 9, and *passim*.

Barbour uses the same form. One example will suffice :—

> With twa thousand of men with speris,
> And als mony of thair archeris; *Bruce*, xiv. ll. 109, 110.

See xiv. ll. 123, 136, 144, 156, &c.

In Barbour the *is* most commonly forms a syllable.

Of the Planetis, &c. This is the language of Astrology, in which seven planets figure—viz., "Saturne, Jupiter, Mars, Sol, Venus, Mercury, Luna." "There be also twelve Signes. . . . Through these

twelve Signes the Planets continually move, and are ever in one or other degree of them."—Lilly's 'Christian Astrology' (1647), p. 25.

The aspects of the planets are five in number:—

"When two planets are equally distant one from each other, sixty degrees, we say they are in *Sextill* Aspect. . . .

"When two planets are ninety degrees distant one from another, wee call that Aspect a *Quartill* Aspect. . . .

"When planets are one hundred and twenty degrees distant, we say they are in *Trine* Aspect. . . .

"When two planets are one hundred and eighty degrees distant, we call that Aspect an *Opposition*. . . .

"When two planets are in one and the same degree and minute of any Signe, we say they are in *Conjunction*." . . . Ibid. p. 26.

8. *Situat.* This is a form after the manner of the part. passive of the Latin verb. It occurs frequently in the poem, as: ii. ll. 364, 366, 367, 398.

Stewart has the same form:—

How that he wes predestinat to ring; vol. i. l. 35.

See ibid. vol. i. ll. 215, 664.

Lauder uses the same form:—

Thocht God hes creat man to ryng; *Tractate*, l. 1.

See ibid. l. 11.

The form lingers in folk-speech, as, *situat* (*seeteewat*), *irritat.*

10-15. "The whole Spheare of Heaven is divided into four equall parts by the *Meridian* and *Horizon*, and again into four Quadrants.

"The first Qudrant . . . is called the *Orientall, Vernall, Masculine, Sanguine, Infant quarter.*

"The second Quadrant . . . is called the *Meridian, Estivall, Feminine, Youthful, Cholerick quarter.*

"The third Qudrant . . . is called *Occidentall, Autumnall, Masculine, Melancholique, Manhood, cold and dry.*

"The fourth Qudrant . . . is *Northerne, Feminine, Old age, of the nature of Winter, Phlegmatique.*"—Lilly, pp. 47, 48.

10. *Quhilkis*, the pl. of *quhilk.* It is also spelt *quhilks.* See Prol., ll. 14, 35, 39, 48; ii. l. 9; iv. ll. 244, 458, 494.

It is used in 'The Kingis Quair,' st. 62.

Here is one example from Bellenden: "The remanent schippis, quhilkis wer left behind the Danis," &c., vol. ii. p. 257 (ed. 1821); and another from 'Ane Oratioune' by Kennedy: "I haif thocht expedient to bestow and apply the talent and grace quhilk God hes gevin me (gif thair be ony) in sik maner as ma be to the glore of God, trew setting furth of his wourd to thais quhilkes are abusit with fals, wicked, and vngodlie doctrine;" p. 5 (1812).

14. *Wonder*='wonderfully; very.' See Prol., l. 295; i. l. 168; ii. l. 708; iv. l. 603.

Chaucer makes frequent use of the word :—

> And her beside, wonder discretely,
> Dame Pacience sitting there I fonde ; vol. iv. *Assb. of Foules*, pp. 197, 198.

It occurs in 'Sir Isumbras' :—

> And helid the knyghte wondir swythe ; l. 495.

And in 'Sir Degrevant' :—

> The [mo]ne schone wondur bryȝt ; l. 1554.

Barbour uses the word :—

> Than wes he vounder will of vayn ; *Bruce*, vii. l. 225.

See 'Kingis Quair,' 96, 2.

16, 17. These lines are a close paraphrase of 'John Russell' :—

Fleumaticus. Hic sompnolentus|piger, in sputamine multus,
Ebes hinc sensus|pinguis, facie color albus.
—*Boke of Nurture*, p. 170 (E. E. Text Society).

The two phlegmatic planets are Venus and the Moon.

Venus, when "well placed," signifies among other qualities a man "not given to labour, or take any pains"—sweir; and when she is "ill placed," the man spends "his Meanes in Ale houses, Taverns, and amongst Scandalous, Loose people ; a meer lazy Companion, nothing careful of the things of this Life."—Lilly, pp. 73, 74.

"Luna is a Feminine, Nocturnall Planet, Cold, Moyst, and Flegmatique." When "well placed or dignified" she "signifieth one . . . unstedfast, wholly caring for the present times, . . . and to live free from the cares of this Life"—slow. When "ill placed" she signifies "a meer Vagabond, idle Person, hating Labour"—sweir—"a Drunkard, a Sot"—to spit can not forbeir—"one of no Spirit or Forecast, delighting to live beggarly and carelessly, one content to live in no condition of Life, either good or ill."—Ibid. p. 81.

18-21. These words follow the lines of 'John Russell' :—

Sanguineus. Largus, amans, hillaris, ridens, rubei que coloris,
Cantans, carnosus, satis audax, atque benignus ;
—*Boke of Nurture*, p. 169.

Jupiter is ruler of the Sanguine. "He is a Diurnall, Masculine Planet, Temperately Hot and Moyst, Aiery, Sanguine, the greater Fortune, author of Temperance, Modesty, Sobriety, Justice." The man born under him when "well placed" is . . . "of sweet and affable Conversation, wonderfully indulgent to his Wife and Children, reverencing Aged men. . . . Just, Wise, Prudent, Thankfull, Vertuous." When he is "Orientall," the man's "Skin more cleer, his Complexion Honey-colour, or betwixt a white and red, sanguine, ruddy Colour ; . . . the body more fleshy." When he is "Occidentall" the man has "a pure and lovely Complexion."—Lilly, pp. 62, 63.

A Jovialist is "one of a comely stature, full faced, full eyed, a

sanguine complexion, or mixed with white and red; . . . a person comely and somewhat fat, (if Jupiter be in moyst Signes) fleshie." —Ibid. p. 84.

19. [*Red*] *and quhyte.* The same expression occurs in 'The Court of Love':—

Her visage is of lovely rede and white; vol. iv. p. 159.

And:—

With angel visage, lusty red and white; ibid. p. 161.

The same expression occurs in 'Sir Eglamour':—

He was bothe whyte and rede; l. 972.

22-27. These lines are after 'Russell':—

Colericus. Hirsutus, Fallax|irascens|prodigus, satis audax,
Astutus, gracilis|Siccus, crocei que coloris.
—*Boke of Nurture*, p. 170.

Mars is lord of the Choleric. "He is a Masculine, Nocturnall Planet, in nature hot and dry, cholerick and fiery, the lesser Infortune, author of Strifes, Quarrels, Contentions." The man born under him when "well dignified" is "In feats of Warre and Courage invincible, scorning any should exceed him, subject to no Reason, Bold, Confident, Immoveable"—[do]gmatike—"challanging all honour to themselves"—of Lordschip couetous—"valiant, . . . willingly will obey nobody, or submit to any"—fre— . . . "one that slights all things in comparison of Victory"—hardie—"and yet of prudent behaviour in his owne affairs"—sultell and wyse. When he is "Occidentall," the man is "mean in Stature, little Head,"—small of face.

"Generally Martialists have this forme; they are but of middle Stature, their Bodies strong, and their Bones big, rather leane than fat."

Their qualities and professions are "Princes Ruling by Tyranny and Oppression, or Tyrants, Usurpers, new Conquerors"—of Lordschip couetous.—Ibid. pp. 66, 67.

"He hath . . . a sturdy strong body, being bold and proud"—more manlie—"given to . . . drinke, game, and wench"—of body Lecherous.—Ibid. p. 85.

28-31. These lines follow 'Russell':—

Malencolius. Invidus et tristis|Cupidus|dextre que tenacis,
Non expers fraudis, timidus, lutei que coloris.
—*Boke of Nurture*, p. 170.

The two planets of melancholy are Saturn and Mercury.

Saturn is a "Diurnall Planet, Cold and Dry"—cauld and dry—"(being farre removed from the heat of the Sun) and moyst Vapours, Melancholick, Earthly, Masculine, the greater Infortune, author of Solitarinesse, Malevolent," &c. When the planet is "ill placed" the man "is envious"—Inuious—"coveteous"—gredie—"jealous, and mistrustfull, timorous, sordid, outwardly dissembling, sluggish, sus-

picious"—dreidfull—"stubborne, a contemner of women, a close lyar" —vntrew—" malicious, murmuring, never contented, ever repining."

In "corporature," "his Eyes little and black, looking downward, . . . hanging, lowring Eye-brows, a lumpish unpleasant Countenance, either holding his Head forward or stooping"—heuie heidit.

Mercury "of his owne nature is cold and dry, and therefore Melancholly." Of the man's manners born under him when "ill placed" it is said: "His tongue and Pen against every man, . . . a great lyar, boaster, pratler, busibody, false, . . . cheating and theeving everywhere.—Ibid. pp. 77, 78.

The description of Melancolie in the 'Buik of the Croniclis of Scotland' by Stewart may be given :—

> The perelus poysoun, mortiferus melancolie,
> That horribill edder with vipros invie,
> That restles revar but reuth or ȝit remeid
> That dullie dragone that dois men to deid; vol. i. ll. 672-675.

31. . . . *feindill in game or glew* = 'cruel in amusement or glee.' See i. l. 90; iv. l. 400. See for *glew* by itself, i. l. 243; iii. l. 97.

Game and gle was a common expression. Thus in 'Sir Isumbras':—

> Thay made thame gamene and glee; l. 466.
>
> So mekille he sawe of gamene and glee; l. 573.

And in 'Sir Degrevant':—

> That lovethe gamene and gle; l. 3.

Glew by itself occurs in 'Sir Degrevant':—

> To breyng the deere to the grond
> Was hys most glew; ll. 59, 60.

Barbour says :—

> Richt blith in-till his hert wes he,
> And maid thame fest with gammyn and gle; *Bruce*, xvii. ll. 907, 908.

The same expression occurs in xix. l. 804.

34. *Of the Planeitis ringand.* *Ring* is a form not uncommon. See i. l. 814; ii. ll. 220, 265; iii. l. 380. The past tense is *rang*. It is found in Barbour in several passages. Here is an example :—

> And how that he suld haf beyn ded,
> And sowlis ryng in-till his sted; *Bruce*, xix. ll. 27, 28.

Lauder uses it several times. Thus :—

> Did lang in-to ȝour regiones ryng; *Tractate*, l. 154.

Stewart says :—

> The dochter barne of William Bastard king,
> The first of Normanis in Ingland did ring; vol. iii. ll. 43,678, 43,679.

For the past tense take :—

> Henrie the secund rang into his steid; vol. iii. l. 42,617.

Ring, *rang* are common forms still in folk-speech.

45-47. The signs "are againe divided in division of the Elements, for some Signes in nature are Fiery, Hot, and Dry—viz., Aries, Leo, and Sagittarius, and these three Signes constitute the *Fiery Triplicity*.

"Others are Dry, Cold, and Earthly—viz., Taurus, Virgo, and Capricornus, and make the *Earthly Triplicity*.

"Others are Airy, Hot, and Moist—viz., Gemini, Libra, and Aquarius, which make the *Airy Triplicity*.

"Others are Watery, Cold, and Moyst—viz., Cancer, Scorpio, and Pisces, and are called the *Watry Triplicity*."—Lilly, p. 17.

54. *Ȝown* = 'sheep; ewen, yown.' *Yow* is still used in folk-talk; and one, whether man or woman, of a "soft, blait" nature, is called a 'yow.'

56. *Eird* = 'earth'—always used in the form of 'yerd' in folk-speech.

59. *Mannis;* the possessive. The common form. It is not sounded as a syllable in Rolland.

See 'The Kingis Quair,' Introduction, p. xxxi (*l*).

An example or two may be given from Lauder :—

> Ar partakers with Christ in heauinnis glore; *Ane Godlie Tractate*, l. 134.
>
> Puft vp in pryde, sik as wes neuer sene
> Before with ony mortall mannis Eine; ibid. ll. 422, 423.

70. *Tuilȝie* = 'quarrelling; fighting.' (O.Fr. *touiller*, to mingle together confusedly.) Lauder says :—

> . . . thay suld be fre,
> . . . . . .
> Frome toulȝe, bergane, and debait; *Tractate*, l. 458.

Occisioun = 'killing; slaughter.' See ii. l. 259.

> Maid sic a slauchtir in the touñe,
> And swa fellouñe occisiouñe,
> That the rewis all bludy war
> Of slayne men that war liand thar; *Bruce*, xiv. ll. 219-222.

The verb *occise* is used in iii. l. 268.

74. *Doyld* = 'confused; crazed.' Used still in folk-speech to signify that 'one is bowed down with distress; worn out with sadness.'

80. [*Richt sl*]*eiperie* = 'given to sleep.' Line 57 of Prologue says :—

> Heuie, and sad, to sleip dois oft Inclyne.

Lauder uses the word :—

> ȝe sulde nocht chuse vnto that cure
> . . . . . .
> No sleprie hird; *Tractate*, ll. 285, 287.

91. *Howbeit that. That* appears to be redundant. See Prol., l. 259. Lauder in several passages makes a similar use of the word. One example will suffice :—

> The Maledictione of the pure
> Sall on ȝow and ȝour seid Indure,
> Vntyll that ȝe be rutit oute; *Tractate*, ll. 479-481.

92. *And of the laif*='and of the others.' See i. l. 114. Barbour uses it under the forms of *lafe, laiff, laif, lave, layff*:—

> That the constabill and all the lafe
> That war thair-in, bath man and knaf,
> He tuk; *Bruce*, viii. ll. 507-509.

It frequently occurs in Stewart. Here is one example:—

> Amang the laue, as my author recordis,
> He loissit thair tua worthie nobill lordis; vol. iii. ll. 42,698, 42,699.

See Jamieson *sub voce* "lafe." The word is in common use in folk-speech.

115. *Sum lyke Sparhawks.* See note, Prol., l. 206. Chaucer has the same form:—

> 'Lo! here a parfite reason of a goose!'
> Quod the sperhauke; *The Assembly of Foules*, vol. iv. p. 211.

Sparhawke is the form in 'Cath. Anglicum.'

124. *For Romulus*, &c. These words are applied to Romulus as being the founder of Rome, without, it seems, any special reference.

126. *Pompilius Numa*, &c. These words refer to Numa Pompilius, the second king of Rome, as the chief founder of the forms and ceremonies of religion among the Romans:—

"Dein Numa religionibus et divino jure populum devinxit."—Tacit. Ann. lib. iii. 26.

"Ille sacra, et cæremonias, omnemque cultum deorum immortalium docuit: ille Pontifices, Augures, Salios, ceteraque sacerdotia, annum quoque in duodecim menses, fastos dies, nefastosque descripsit. Ille Ancilia atque Palladium, secreta quædam Imperii pignora, Janumque geminum, fidem pacis et belli: in primis focum Vestæ virginibus colendum dedit, ut ad similitudinem celestium siderum, custos Imperii flamma vigilaret. Hæc omnia quasi monitu deæ Egeriæ, quo magis barbari acciperent."—Florus, lib. i. c. ii. 2, 3.

128. *Paull Emylius.* He was surnamed Macedonicus. He was born about B.C. 230. He was much engaged in the Roman wars. The reference seems to be to his victory over the Inguani, a Ligurian people whom he conquered, and whose fleet he captured and carried off. Livy says:—

"Supra quindecim millia Ligurum eo die occisa, capta duo millia et quingenti. Triduo post Ligurum Inguanorum omne nomen, obsidibus datis, in ditionem venit. Gubernatores nautæque conquisiti, qui prædatores fuissent navibus, atque omnes in custodiam conjecti."—Lib. xl. c. 28; 6, 7, 8.

129. *Octauius Augustus fairs playaris.* The following explains the reference:—

"Spectaculorum et assiduitate et varietate, atque magnificentia omnes antecessit. Fecisse ludos se ait suo nomine quater: pro aliis magistratibus, qui aut abessent, aut non sufficerent, ter et vicies.

Fecitque nonnunquam etiam vicatim, ac pluribus scenis per omnium linguarum histriones."—Sueton. D. Octav. Cæsar Aug., lib. ii. 43.

130. *Cajus Cesar Goldsmythis*, &c. The following explains the reference :—

"In expeditionibus tessellata et sectilia pavimenta circumtulisse. Britanniam petisse spe margaritarum, quarum amplitudinem conferentem, interdum sua manu exegisse pondus. Gemmas, toreumata, signa, tabulas operis antiqui semper animossime comparasse : servitia recentiora politioraque, immenso pretio, et cujus ipsum etiam puderet, sic ut rationibus vetaret inferri."—Sueton. J. Cæsar, lib. i. 46, 47.

131. *Syne Scipio.* The reference seems to be to P. Cornelius Scipio Emilianus Africanus Minor. He was one of the most distinguished Romans as a soldier, as a politician, and as an orator.

132. *Claudius Wryteris.* This Claudius seems to be Claudius I., Claudius Drusus Nero Germanicus. He was the fourth of the Roman emperors, and reigned from A.D. 41 to 54. In literature he gave himself to the study of history. Suetonius says : "Historiam in adolescentia, hortante T. Livio, Sulpicio vero Flavo etiam adjuvante, scribere aggressus est."—Sueton. Tib. Claudius Cæsar, lib. v. 41.

Sylla Armoraris. Sulla was L. Cornelius Sulla Felix, the Dictator. He was born B.C. 138, and died B.C. 78.

134. *Vespasiane*, &c.

"Ingenia et artes vel maxime fovit : primus e fisco Latinis Græcisque rhetoribus annua centena constituit. Præstantes Poetas, nec non et artifices, coemit."—Sueton. T. F. Vespasianus, lib. viii. 18. *Vide* lib. viii. 8, 9.

135. *Titus his Sone*, &c.

"Sed ne musicæ quidem rudis, ut qui cantaret et psalleret jucunde, scienterque."—Sueton. T. F. Vespasianus Aug., lib. viii. 3.

136-139. *Domiciane.* The following quotations explain the references :— .

"Spectacula magnifica assidue ac sumptuose edidit. . . . Nam venationes, gladiatores et noctibus ad lychnuchos : nec virorum modo pugnas, sed et fœminarum . . . fecit et ludos seculares. . . . Certabant etiam et prosa oratione Græce Latineque : ac præter citharœdos, chorocitharistæ quoque, et psilocitharistæ : in stadio vero cursu etiam virgines."—Sueton. T. F. Domitianus, lib. viii. 4.

"Complures senatores, in his aliquot consulares, interemit. . . . Philosophos omnes urbe Italiaque submovit."—Sueton. T. F. Domitianus, lib. viii. 10.

148. [*Sum ke*]*ne Knichtis. Kene* is often applied to knights and warriors; see iii. l. 277. It occurs in 'Havelok' :—

He calde boþe arwe men and kene ; l. 2115.

It is used several times in 'Sir Eglamour' :—

The squyers on the morne, withowt nay,
Doghty men and kene ; ll. 1130, 1131.

See ibid. ll. 1122, 1248. It is found in 'Sir Degrevant':—

He was knowun ffor kene,
That comelych knyght; ll. 19, 20.

In 'The Digby Mysteries':—

Emperor, and ky[n]gges, and conquerors kene; p. 56, l. 49.

And in Stewart:—

Quhill mony freik wes fellit thair on force,
And mony kene man keillit throw the cors; vol. iii. ll. 43,492, 43,493.

See Jamieson, *s. v.*

150. [*Sum ar haw*]*karis*, &c. Hawking and hunting are often joined. Thus Stewart says:—

And efter that thai leuit in greit confort
In hunting, halking, and in pla and sport; vol. i. ll. 1057, 1058.

See ibid. vol. i. ll. 1120, 1123.

153. *Ockeraris*='usurers.'

"An Okerer (Okirrer A); *fenerator, vsurarius.*"—'Cath. Anglicum,' *s. v.*

In 'The Metrical English Psalter' (Morris's 'Specimens') *okir* occurs:—

Ne his silver til okir noght is givand; Ps. xiv. 5.

154. *Sum sempill men*='some of mean birth.' *Simple* may still be heard in the phrase 'gentle and simple.' (Fr. *simple.*)

Barbour says:—

To weng the harme and the contrer,
At that fele folk and pautener
Dyd till Sympill folk and worthy,
That couth nocht help thaim-self; *Bruce* i. ll. 461-464.

Scott applies *leill* to labourers:—

Leill labouraris lamentis, and tennentis trew,
That thaj ar hurt, and hariet north and south.
—*Ane New-Yeir Gift to the Quene Mary*, ll. 139, 140.

158, 159. *Sum ar sa proude*, &c.='some are so proud, and so exalted in haughtiness in the love and favour,' &c.

Lauder says:—

The Hypocreitis, thocht tha it nocht expres,
Ar full of hicht, dispyte, and tyrannie; *Ane Prettie Mirror*, ll. 71, 72.

Do these lines refer to Bothwell?

163. *Sum leifis in myrth*, &c.='some live in mirth, and thank God for what He sends them.' *Him* is the dative plu.

166. This line no doubt has reference to the disturbed state of the country at the time. Let Froude speak: "Had Scotland remained as he [Randolph] had known it ten years before—a country without a people, a country of noblemen and gentlemen, where the commons had no existence except as servants or retainers or dependants—the shot which killed Murray would have killed the

Reformation. The first champions of the cause, the Lords of the Congregation, were divided, distracted, bankrupt in fortune and principle, and with little heart to continue the struggle; but it was not for nothing that John Knox had for ten years preached in Edinburgh, and his words been echoed from a thousand pulpits. The murders, the adulteries, the Bothwell scandals, and other monstrous games which had been played before heaven there since the return of the Queen from France, had been like whirlwinds fanning the fire of the new teaching."—History of England, vol. ix. p. 243.

167. *Sum richt sair feird to put ouir the deir Symmer.*

The 'Diurnal of Remarkable Occurrents in Scotland' (Maitland Club) says: "In this mene tyme, thair wes ane greit derth in the realme of Scotlande of all kynd of victuallis"—20th February 1574.

"Wpoun the fourt day of March thair wes ane proclamatioun at the mercat-croce of Edinburgh to the effect wnderwrittin; off the quhilk the tennour followes: James, be the grace of God king of Scottis, to our louittis; . . . for sa meikle as the regentis grace and estaitis assemblit at this present conventioun havand consideratioun of the greit inconveniences that now proceeds amang our souerane lords lieges in defalt of victuallis and all vther merchandice and guidis that are put to derth and raisit," &c.—P. 344.

168. *Sum ar abaisit*='some are discouraged or cast down.' It occurs in 'The Digby Mysteries':—

> Abasse þe novtt, mary, In þis place; p. 107, l. 1376.

And a good many times in Barbour. Here is one example:—

> Thai war abasit in gret thing; *Bruce*, xvii. l. 196.

See 'The Kingis Quair,' st. 41, and Glos. *s. v.*

171. This line reminds one of what Barbour says of Lord Douglas:—

> To luk gyff he, throw ony payn,
> Mycht wyn agayn his heritage,
> And his men out off all thryllage; *Bruce*, i. ll. 350-352.

173. *Ay quhill hedis*='always until he dies.' The usual meaning of *quhill* was 'until.' See ii. ll. 483, 569. In i. l. 662, the word *time* is added—'quhill time.' See 'The Kingis Quair,' st. 108, last line. Barbour says:—

> He stude thar by quhill he wes ded,
> And syne had him till haly sted; *Bruce*, xv. ll. 239, 240.

It is at times followed by *that*. Thus Lauder:—

> Be nocht ouir facill for to trow
> Quhill that ȝe try the mater throw; *Tractate*, ll. 251, 252.

He uses it by itself:—

> Quhair he abydis, and euer sall remane
> Quhill he discend to Iudge the warld agane.
> —*Ane Godlie Tractate*, ll. 281, 282.

To whils is used in 'Sir Isumbras':—

> And sayde, "Luke, my sone, that thou be stylle,
> To whils I feche thi brother the tille;" ll. 174, 175.

See ibid. l. 590.

175. *Sum ar tratloris*='some are given to tattling.' (Swed. *träta*, to wrangle; to scold.)

Tratlyng occurs in 'How the Good Wife taught her Daughter':—

> Nocht oyß of tratlyng in the touñe; l. 17.

178. *Falset*='falsehood.' It is found in several passages of Barbour. One example will suffice:—

> Bot I trow falsat euirmar
> Shall haue vnfair and euill ending; *Bruce*, xv. ll. 122, 123.

Lauder uses it:—

> Be ferit for falset or for treasone; *Tractate*, l. 258.

189. *Consídderis.* This was the form of the verb in all its persons in the Scottish tongue. See Prol., l. 315; i. ll. 204, 235, 237, 844; ii. l. 773; iv. ll. 508, 559, 587. There are remains of this form in folk-speech.

191. *Abill*='fit; suitable.' (Fr. *habile.*) See Prol., l. 210. Another form is *hable.* See 'The Kingis Quair,' st. 14. Chaucer has it with this meaning, the common one in early times:—

> A manly man, to ben an abbot able; *Prologue*, l. 167.
>
> And till all vikit wycis abill; *How the Good Wife*, &c., l. 228.

Stewart uses the word:—

> That abill wer successioun for to haue; vol. iii. l. 44,411.

Vnabill is used by Stewart:—

> The tother sone vnabill wes to haue
> Wyfe or barnis; vol. iii. ll. 43,954, 43,955.

197. *Wyittis*='lays the blame on' (A.S. *wítian*). Lauder uses the noun:—

> ȝe, kyngs, hes wyte,—of this be sure,—
> That pat sic Pastoris to sic cure; *Tractate*, ll. 353, 354.

So does Stewart:—

> Quhen that tha knew thairof he had no wyte; vol. iii. l. 42,805.

See 'Catholicon Anglicum,' *s. v.* wytt. It is quite common in folk-speech.

206. [*B*]*asert*='a buzzard.' In 'The Romaunt of the Rose' it is spelled 'bosarde,' the northern form of which would be 'basert.'

> Men ne maie for no daunting
> Make a sperhauke of a bosarde; ll. 4034, 4035.

215. . . . *displesour*='what takes away pleasure'—hence 'pain, distress.' See Prol., l. 262; i. ll. 195, 643; iv. ll. 98, 108, 157, 288. *Dis-*

plesance in ii. l. 576 has the same meaning. It is found in 'The Kingis Quair,' st. 82.

217. *Mars the God Armypotent.* A common epithet of Mars. The expression occurs in 'The Sowdone of Babyloyne':—

> O thou rede Marz armypotente; p. 35.

Chaucer uses it in the 'Knightes Tale':—

> Ther stod the temple of Marz armypotente; l. 1124.

The expression is borrowed from Virgil:—

> Hîc Mars armipotens animum viresque Latinis
> Addidit; *Æn.* lib. ix. l. 717.

227. *Dant*='subdue; master.' (O.Fr. *donter*, Fr. *dompter*, L. *domitare*.) It is applied by Barbour to conquering a country:—

> Qwhen the king, on this maner,
> Dantit the Iles, as I tell her; *Bruce*, xv. ll. 315, 316.

James I. says:—

> Thow dant thi twnge; *Good Counsel*, l. 16.

See Jamieson, *s. v.*

229. *Dantit refrenatioun*='by cherished restraining'—*i.e.*, by constant restraint. (L. *refrenatio*.) *Dant* has also the meaning of 'cherish,' arising perhaps in this way—to subdue, to tame, to treat kindly so as to tame (see note on l. 206), to cherish, In Wyclif's version, Isa. lxvi. 12 is translated, "To the tetes ȝee shul be born, and vp on the knes men shul daunte you." The LXX. has παρακληθήσονται, and the Vulgate *blandientur*.

> Dant nocht madenys our vantonly; *How the Good Wife*, &c., l. 77.

243. *And siclyk als*='and in the same manner also.' *Als* was in use from the thirteenth to the seventeenth century. As an example of *als*, Lauder says:—

> ȝour Hearis, and, als, ȝour Successouris; *Tractate*, l. 520.

Sicklyk is still in everyday use. One example may be given from Stewart:—

> Siclike also as oft hapnis to be,
> His counsall all than wer alss ȝoung as he; vol. iii. ll. 42,654, 42,655.

246. *This wark and cuir*='this work and duty.' (Fr. *cure*, L. *cura*.)

> O kyngis, I mak ȝow traist and sure,
> Geue ȝe neclect ȝour Prencelie cure; *Tractate*, ll. 99, 100.

See ibid. ll. 233, 343.

248. *Bed erandis.* This seems to mean harlotry. The complaints against the immorality of the times are many and strong. Lauder says:—

> I neid nocht rekkin your filthye Harlotrie;
> It is so knawin our alquhair, oppinlie;
> Quhilk to rehearse, It mak[i]s me abhor; *Ane Godlie Tractate*, ll. 498-500.

Lauder wrote a poem—"Ane Gvde Exempill"—to warn against harlotry.

In 'The Supplication of the Assemblye of the Kyrk,' 29th June 1562, to the Queen and her Privy Council, it is said: "The Secound that we requyre, is punishment of horrible vices, sic as ar *adultery, fornication, open hurdome*, blasphemye, contempt of God, of His Word and Sacramentis; quhilkis in this Realme, for lack of punishment, do evin now so abound that syne is reputed to be no syne."—Knox's Works, vol. ii. p. 338.

In 1565, the General Assembly lifts its voice with these words: "Fifthly, That such horrible crimes as now abound within this Realme, without any correction, to the great contempt of God and His Word; such as Idolatry, blasphemie of God's name, manifest breaking of the Sabbath-day, witchcraft, sorcery, inchantment, *adultery, manifest whoredom, maintenance of bordals*, murther, slaughter, oppression, with many other detestable crimes, may be severely punished; and Judges appointed in every provence and diocesse, for execution thereof, with power to do the same, and that by Act of Parliament."—*Articles of the General Assembly, met in Edinburgh on the 25th June* 1565. Knox's Works, vol. ii. p. 486.

249. *I couet*='I desire.' See iv. ll. 142, 229, 268, 526. It is found with the same meaning in 'How the Good Wife taught her Daughter':—

> Gif men thame withgang wantonly,
> Syne will thai couat the mastry;
> Thar is no thyng thai couat mair
> Na fredome, fawyng, and gud fair; ll. 189-192.

254. *For schrewit turnis*, &c.='for wicked deeds.' *Turn* is used in folk-speech for *deed* in the phrase, 'to dee ane an ill turn.'

265. *Wickit*='wicked,' still the folk-pronunciation. See ii. l. 297. Lauder has the same form:—

> . . . the punyschment sall be
> Of wekit Synnaris for thair Iniquytie; *Ane Godlie Tractate*, ll. 21, 22.

See ibid. ll. 35, 102, &c.

268. *I couth nocht bot dude*='I could not but do it.' *Couth* is the past tense of *conne*. It is a common form in early literature. Here are a few examples of it as an auxiliary:—

> Of his bodi ne hauede he eyr
> Bute a mayden swiþe fayr,
> Þat was so yung þat sho ne couþe
> Gon on fote, ne speke wit mouþe; *Havelok*, ll. 110-113.

Chaucer uses it:—

> Wel couthe he synge and pleyen on a rote; *Prologue*, l. 236.

It is found in 'The Kingis Quair,' st. 196.

It occurs in Barbour:—

And weill couth tret his frendis far; *Bruce*, xx. l. 512.

Mouthe=might, is of the same form. It has many forms in 'Havelok'—*maght, mouchte, moucte, moucthe, mouhte, micte, micthe, mithe.* Barbour's forms are *mocht, moucht, mowcht.* The present folk-form is *micht* and *mith.*

Dude was not at all uncommon among the poets. Thus it is found in Stewart:—

Hunger and force compellit ws till dude; vol. iii. l. 43,895.

282. *For Rurall folk*='ignorant, uncultivated folk.' See Prol., l. 328. Stewart uses the same expression:—

Bot rurall folk nane vther thair tha fand; vol. i. l. 547.

295. . . . *seir*='several; many.' See i. ll. 717, 742; iii. ll. 322, 485, 642. Barbour makes use of the word several times — once in the sense of 'many':—

Quhill thai the battell com so neir
That arrowis fell emang thaim seir; *Bruce*, xix. l. 358.

Lauder uses it in 'The Interteniment of Virtewus Men':—

And war indewit with prignant virteuis seir; l. 2.

299. *Auerrois*, &c. Averroes was a famous Arab philosopher and doctor. He was born at Cordova about A.D. 1120, and died in A.D. 1198. His writings are numerous, and extend over many subjects, but treat chiefly of medicine and philosophy. His great labour was devoted to Aristotle, and he wrote many commentaries on his works, so that he was called "The Great Commentator." Dante says:—

Averrois, che 'l gran comento feo; *Dell' Inferno*, canto iv. l. 144.

301. *The greit Sulpice.* This seems to be Ser. Sulpicius Lemonia Rufus, the celebrated jurist and orator, the friend and contemporary of Cicero. He was perhaps without a rival as an orator, a jurist, and an advocate. He left numerous works. Mere fragments are all that remain of them.

Scipio seems to be P. Cornelius Scipio Æmilianus Africanus Minor, who, besides being a soldier, stood in the foremost rank of literature. Gellius says that he spoke his native language with the greatest elegance—"sed quod apud Scipionem omnium ætatis suæ purissime locutum legimus," &c., lib. ii. c. xx. He was also one of the most distinguished orators of his time. Cicero says, "C. Lælius et P. Africanus in primis eloquentes."—Brutus, c. 21; 82.

302. *Varro, Lelie.* M. Terentius Varro was born B.C. 116. He was the "most learned of the Romans," and the most voluminous of Roman writers.

C. Lælius Sapiens was born about B.C. 186, was tribune of the people in 151, prætor in 145, and consul in 140. He is the Lælius of Cicero's work, 'De Amicitia.' He is the chief type of the culture that

sprang up at Rome about this period. Cicero says of his style, "Lenitatem Lælius . . . habuit."—De Orat., iii. c. 7; 28. Yet he finds fault with it—Brutus, c. 21; 83.

Horace Ennio. It is doubtful to what passage of Horace this refers. It may be to the lines :—

> Ennius ipse pater nunquam nisi potus ad arma
> Prosiluit dicenda; *Ep.* i. xix. 7, 8.

303. *Thomas repreuit*, &c. Thomas Aquinas, "doctor angelicus," was by far the ablest of the schoolmen. He was the son of a Count of Calabria, and was born at Aquino A.D. 1225. He became a Dominican in 1241, afterwards went to Paris, and then to Cologne, and there attended the lectures of Albertus Magnus. After receiving his degree of doctor of theology at Paris in 1257, he returned to Italy, and lectured on theology at Bologna, Rome, Fondi, Foggia, and Pisa. He wrote commentaries on almost all the works of Aristotle, commentaries on the Scriptures, and some miscellaneous pieces. His great work is 'Summa Theologiæ.'

304. *Seneca.* Aulus Gellius says :—

"De Anneo Seneca partim existimant, ut de scriptore minime utili cujus libros attingere, nullum pretium operæ sit, quod oratio ejus vulgaris videatur, et protrita: res atque sententiæ, aut ut inepto inanique impetu sint, aut levi et quasi dicaci argutia : eruditio autem vernacula et plebeia, nihilque ex veterum scriptis habens neque gratiæ neque dignitatis."—Lib. xii. c. ii.

306. *Doctour Laurentius de Valla.* This learned man was born of a patrician family at Rome in 1415. He was a doctor of theology, and a canon of St John de Lateran. He made himself many enemies by the severity of his criticisms on the works of others. With Poggio, the accomplished secretary of eight successive popes (1415-1455), and author of several works, he had many and bitter quarrels. The inquisitors would have burned him, had he not been under the protection of Alphonsus V., king of Naples, whither he had gone for a time. He wrote many works. His best is 'Notes on the New Testament,' which did so much to show commentators the true method of interpretation.

307. *Astractocles*, &c. This name I have not been able to identify, unless it is Patrocles, a general in the service of Seleucus I., king of Syria. During the time he was governor of some of the eastern provinces of the Syrian empire, he collected a great deal of geographical information, which he afterwards published. Strabo drew largely from him in his great geographical work.

308. *And Hermagor*, &c. Hermagoras of Temnos, a Greek rhetorician, lived at the time of Cicero. He is best known as a teacher of rhetoric. His method was opposed by Cicero: "Nam Hermagoras quidem, nec quid dicat, attendere, nec quid polliceatur, intelligere videtur; qui oratoris materiam in causam et in questionem dividat. Causam

esse dicit rem, quæ habeat in se controversiam in dicendo positam cum personarum certarum interpositione; quam nos quoque oratori dicimus esse attributam, nam tres ei partes, quas ante diximus, supponimus, judicialem, deliberativam, demonstrativam. Quæstionem autem eam appellat, quæ habeat in se controversiam in dicendo positam, sine certarum personarum interpositione, ad hunc modum: Ecquid sit bonum præter honestatem? verine sint sensus? quæ sit mundi forma? quæ solis magnitudo? Quas questiones procul ab oratoris officio remotas facile omnes intelligere existimamus. Nam, quibus in rebus summa ingenia philosophorum plurimo cum labore consumta intelligimus, eas, sicut aliquas parvas res, oratori attribuere, magna amentia videtur. Quodsi magnam in his Hermagoras habuisset facultatem, studio et disciplina comparatam, videretur fretus sua scientia, falsum quiddam constituisse de oratoris officio, et non quod ars, sed quid ipse posset, exposuisse."—De Inv., lib. i., 6.

309. *Chesaco.* By Chesaco is probably meant the physician Iphicianus, one of the teachers of Galen. His name is spelt in various ways: Ἰφικιανός, Ἐφικιανός, Φικιανός, and Φηκιανός.

Galene. Galen, one of the most famous physicians in ancient times. He was a native of Pergamos in Mysia, and was born about A.D. 130. His father, whose name was Nicon, gave him the most careful education, and it is said that he chose for him the profession of medicine in consequence of a dream. He studied medicine under the most renowned physicians in his native country, as well as at Corinth and Alexandria. His writings are numerous on many of the branches of medical science.

310. *Sanct Ierome.* Hieronymus was a native of Stridon in Dalmatia (A.D. 331-420). He was one of the most learned men of the fourth century. He was a great admirer of Origen, and translated several of his works. When doubts of Origen's orthodoxy arose, Jerome took up a position antagonistic to him and to those of his school. His most important labours were his revision of the old Latin version of the New Testament, the revision of the Latin version of the Old Testament from the Greek, and his new version of the New Testament.

Origene. Origen, an Alexandrine Greek, was born A.D. 185. He was first taught by his father, Leonidas, a man of letters and an earnest Christian. His education was completed under Clemens Alexandrinus and Saccas. He was a most fertile writer, and wrote expositions of the Scriptures. While he was living, there was no voice raised against his orthodoxy. During the next century, however, a most bitter controversy arose regarding his views on certain subjects —such as the final salvation of all men, and even of the devils; the transformation of man's earthly body into an ethereal one at the resurrection, &c. His principal errors are drawn from his work Περὶ ἀρχῶν.

311. *Ruffine,* &c. Ruffinus of Aquileja (*circ* A.D. 330-410). After

being baptised, he went to Alexandria. For six years he lived in Egypt. About 378 he went to Jerusalem, and lived with other monks on the Mount of Olives, and for a time enjoyed the closest friendship with Jerome, who resided there. The controversy regarding Origen, however, arose; and Jerome and Ruffinus took opposite sides. A bitter quarrel sprang up between the two. He translated some of the works of Origen, and wrote apologies for him as well as for himself. He wrote a work entitled 'Apologia s. Invectivarum in Hieronymum, libri ii.' (*circ.* 345).

312. *Donnate*, &c. Donatus Ælius was a celebrated grammarian and rhetorician, who flourished at Rome in the fourth century. His most famous scholar was St Jerome. His great work is a treatise on Latin grammar—the basis of all Latin grammar down to the present time. It was the common school-book during the middle ages, so that Longlande and Chaucer use *donat* or *donet* for a lesson of any kind, and the word came to signify an introductory treatise on any subject. Dante says:—

> . . . . . e quel Donato,
> Ch' alla prim' arte degnò por la mano.
> —*Del Paradiso*, canto xii. ll. 137, 138.

319-338. Dunbar addresess his 'lytill Quair' of 'The Goldyn Targe' in very much the same spirit—ll. 271-279. See also 'The Kingis Quair,' st. 194. These words may be compared with the concluding lines of 'Josephi Iscani de Bello Trojano,' lib. vi.:—

> Vive liber, liberque vige, sed si qua nocebunt,
> Disce libens livore nihil sublimius esse;
> Cum tibi mordaces obliquent læva cachinnos
> Murmura: cum cupiant linguis lacerare prophanis,
> Sis utinam invidiâ dignus, quæ summa lacessit,
> Quam pascit præsens, extremaque terminat ætas.

320. . . . *barbar toung mischeuit*, 'misformed in barbarous language.' *Mischeue* = *mis* and *cheeve*, to bring to an end, to accomplish. (Fr. *achever*.)

NOTES TO THE FIRST BVIK.

3. *With passand pith*, &c. This line is after Ovid :—

Nunc gelidus sicca Boreas bacchatur ab Arcto ; *Trist*, i. 2, 29—

and may be compared with Horace :—

Thracio bacchante magis sub inter-
lunia vento ; *Car.* i. 25, ll. 11, 12.

4. *Thringand*, &c. = 'driving with drought through these thick woods.' *Thring* (A.S. *thringan ;* G. *dringen*) is used here intr. 'to drive, to rush.' 'To Thryngyn downe (to Thryng-downe, A.) premere,' &c.—*Cath. Anglicum*. *Thring downe* is used at ii. l. 271. Chaucer also uses the word :—

He gan yn thringe forth with lordis old.
—*Troylus and Cryseyde*, vol. v. p. 182.

It is found in 'Sir Eglamour' with a trans. meaning :—

But he to the erthe theme thronge ; l. 1023.

Vthrungin is found in 'The Kingis Quair,' st. 165. Kennedy uses *dovnthring :* "And vetterlie dovnthring the trew fayth."—*Ane Oratione*, p. 5.

5. *And ceissit*, &c. = 'and quickly caused the small birds to cease from singing.' The idea of birds ceasing their song by reason of cold occurs in the 'Romaunt of the Rose' :—

The briddes, that haven lefte her song,
While thei han suffrid cold so strong
In wedres gryl and derk to sight ; vol. vii. p. 15.

8, 9. *For than Pisces*, &c. The sun enters Pisces in February.

20. . . . *of the Mone motioun.* This is the remnant of a noun forming its genitive in *an*. The same thing occurs in Chaucer. Here is one example of a feminine noun :—

In hope to stonden in his lady grace ; *Prologue*, l. 88.

See notes on ll. 415, 910.

21. *The wedder*, &c.='the weather is somewhat sharp.' Barbour gives *weather* as *weddir*:—

> Till wyntir weddir war away; *Bruce*, iii. l. 387.

Stewart says:—

> The wynd wes fair, the wedder wes at will; vol. i. l. 584.

In parts of Banff and Aberdeen it is still the folk-pronunciation.

Sumpart='somewhat.' See i. l. 38. Chaucer uses *somedele* with the same meaning:—

> And somedele lasse it was than Seyn.
> —*The Romaunt of the Rose*, vol. vii. p. 16.

See ibid. p. 18. Barbour has the word under the forms *sumdeill, sumdele*:—

> In wysage wes he sumdeill gray; *Bruce*, i. l. 383.

And *sumdeill* as a substantive.

Pungitiue = 'sharp' (Low Latin, *pungitivus*). It is applied to *wordis* in i. l. 635.

26. *That tydement crauis*, &c.='demands, asks, claims as his own that time or season by his working.'

28. *This samin day*='this same day.' A very common form. Barbour makes frequent use of the word. One example will suffice:—

> Bot in the samyn time at thai
> War in schipping; *Bruce*, iii. ll. 589, 599.

It is used by Lauder:—

> And prent the samyn in ȝour hert; *Tractate*, l. 164.

It is found in Stewart:—

> Tha maid him king into that samyn steid; vol. i. l. 894.
>
> . . . . into that samin quhile
> The Scottis all convenit in Argyle; ibid. l. 1131.

And in Kennedy: "I sall mak you clerly to vnderstand gif the samin be godlie."—*Ane Oratione*, p. 6. Old folks in Banffshire used the word within my memory.

29. *Is consuetude*, &c. This refers to the popular idea that birds pair on Valentine's Day. Chaucer says:—

> For this was on sainct Valentines day,
> Whan every foule cometh to chese hir make,
> Of every kind that men think may.
> —*The Assembly of Foules*, vol. iv. p. 201.
>
> Ye knowe wel how on Saint Valentines day,
> By my statute, and through my governance,
> Ye do chese your makes, and after flie away
> With hem, as I pricke you with pleasaunce; ibid. p. 206.
>
> And evermore two and two in fere,
> Right so as they had chosen hem to-yere
> In Feverere upon saint Valentines day.
> —*The Cuckow and the Nightingale*, vol. iv. p. 221.

See 'The Complaynt of Mars and Venus,' viii. p. 29.

Kin='kind,' often used without the prep. *of*. See i. l. 267; ii. l. 487; iv. ll. 41, 69. It is followed by *sort* in ii. l. 120, and by *kind* in iv. l. 529. The phrase *quhat kin*, found in ii. l. 689, is at times written in one word, as in 'Sir Perceval':—

> 'Swete moder,' sayde he,
> 'Whatkyns a Godd may that be?' ll. 241, 242.

See ibid. l. 295. *Alkyn* is used by Barbour:—

> And alkyn othir officeris; *Bruce*, i. l. 191.

30. *Quha*='who.' This form was not often used as a simple relative. See ii. l. 381; iv. l. 605. *Quhais* is the poss.='whose.' See i. ll. 81, 115, 879; ii. ll. 13, 91, 476; iv. ll. 17, 26, 139, 260. Lauder uses it once:—

> That Kyng that sitts all kyngis abone,
> Quha heiris and seis all that is wrocht; *Tractate*, ll. 114, 115.

In i. l. 381, *quha that*='whoever.' Barbour uses it as a compound relative, *he who, whoever*:—

> Quha lufis his lord and his Cuntre,
> Turñe smertly now agane with me; *Bruce*, xvi. ll. 599, 600.

In iv. l. 599, *bot quha*='if any one.'

31. *Siclike*='in like manner.' "Siclik, 16 crownis of the Sun and ane half, for an vther goblat, with which to propine the Quenis Grace."—Edinburgh Council Records, vol. ii. fol. 39. See ii. l. 234. Still used in folk-speech.

32. . . . *cheis thame ane bird sa bricht.* *Bird* was a term often applied to a woman. One example from 'Sir Perceval' will suffice:—

> Fulle blythe was that birde brighte,
> Whenne scho sawe hym with syghte,
> For scho trowed that he was wighte,
> And askede hym in hy; ll. 1289-1292.

See ibid. ll. 1305, 1829. Here is another from 'Sir Degrevant':—

> The byrd was gretely affraid,
> But natheless hoo was wel paid,
> He was so ryally arayd,
> That commolyche knyȝth; ll. 685-688.

See ibid. ll. 689, 1513. It appears in 'The Digby Mysteries':—

> Berdes in my bower, so semely to señe; p. 57, l. 51.

39. *I walkit furth*, &c. This is a common way in which poets spoke. Chaucer says:—

> But unto a wood that was fast by,
> I went forth alone boldely,
> And held the way downe by a brooke side.
> —*The Cuckow and the Nightingale*, vol. iv. p. 221.

See 'The Assembly of Foules,' iv. pp. 195, 196; 'The Flower and the Leaf,' vol. iv. pp. 238, 239.

45. *Knowit on breist*='known by heart.'

Cor mundum I. These words seem to refer to the passage of the fiftieth psalm (Vulgate): "Cor mundum crea in me," v. 12. It occurs in the poems of Alex. Scott:—

> The heidismen hes "cor mundum" in thair mouth
> But nevir with mynd to gif the man his meir.
> —*Ane New-Yeir Gift to the Quene Mary*, ll. 141, 142.

A word is wanting after *I*, and *cryde* must be supplied.

50. . . . *with ȝax and fassoun*='with face and make or build.' See iv. l. 500. The termination *ce* sometimes appears as *x*. In i. l. 915, it is spelled *facts*. Thus Stewart:—

> That samin tyme he weddit to his wyfe,
> In joy and peax quhome with he led his lyfe; vol. iii. ll. 43,682, 43,683.

See iii. l. 43,987.

For *fassoun* applied to the human body, see i. ll. 77, 157. Barbour uses the word with this meaning:—

> Therfor I think of hym to reid,
> And till shaw part of his gud deid,
> And till discryve ȝow his fassoun̄
> With part of his Condicioun̄; *Bruce*, x. ll. 276-279.

55-63. This stanza seems to have been suggested by Chaucer:—

> And gan anoon, so softely as I coude,
> Amonge the busshes prively me to shroude;
>
> If that I myghte in any wise aspye,
> What was the cause of his dedely woo,
> Or why that he so pitously gan crye
> On hys fortune, and on eure also,
> With al my myghte I leyde an ere to,
> Every word to marke what he sayed,
> Out of his swough amonge as he abreyde.
> —*Complaynte of a Loveres Lyfe*, vol. viii. pp. 10, 11.

56. *I liggit law*='I lay low'—*lig* (A.S. *licgan*, to lie). It occurs in Chaucer:—

> What houndes liggen on the floor adoun; *The Knightes Tale*, l. 1347.

In 'Havelok':—

> Þe bermen let he alle ligge; l. 876.
> And bi him mani fishes ligge; l. 882.

And several times in 'Sir Perceval':—

> The knyghte lygges ther on brede; l. 797.

See ibid. ll. 442, 459, 769, 1246.

57. *Buir me richt coy*='behaved very quietly'—the primary mean-

ing of *coy*. (Fr. *coi*, L. *quietus*.) See iv. l. 163. Chaucer says of his "Nonne":—

> That of hire smylyng was ful symple and coy; *Prologue*, l. 119.

It occurs in 'How the Good Wife,' &c.:—

> Na with men for to rowk & rowñe;
> Suet and hamly, sempill and coy; ll. 18, 19.

And this my caus, and quhy. See i. l. 458; iii. l. 336. In iii. l. 478, *quhy* is used by itself. The phrase is frequently found in Stewart:—

> Faillit so far, but ony caus or quhy; vol. iii. l. 42,714.

See 'The Kingis Quair,' st. 87, 93. It occurs in the form *quhy or caus* in Stewart:—

> Quhilk he befoir without proces of lawis,
> Fra Malcolme tuke but ony quhy or caus; vol. iii. ll. 43,018, 43,019.

64-69. *Noo* is a misprint for *not*. The author means to say that he cannot give a complete description of the two men and their dress. He will, however, do so, as far as he is able. This is in imitation of Chaucer in 'The Boke of the Duchesse':—

> Allas! myn herte is wonder woo,
> That I ne kan discryven hyt.
> Me lakketh bothe Englyssh and wit,
> For to undo hyt, at the fulle;
> And eke my spiritis be to dulle,
> So grete a thynge for to devyse;
> I have no witte that kan suffise
> To comprehende hir beute;
> But thus moche dar I seyne, that she
> Was white, rody, fresshe, and lyvely hewed; vol. vi. pp. 164, 165.

The same idea occurs in 'The Flower and the Leaf':—

> . . . but, to telle aright
> Their grete beauty, it lieth not in my might,
> Ne their array; neverthelesse I shalle
> Telle you a part, though I speake not of alle; vol. iv. p. 241.

The same idea is found in 'The House of Fame':—

> That hyt astonyeth yit my thoughte,
> And maketh alle my wytte to swynke
> On this castel to bethynke.
> So that the grete beautie,
> The caste, the curiositye,
> Ne can I not to yow devyse,
> My witte ne may me not suffise.
> But natheles alle the substaunce
> I have yit in my remembraunce; vol. vi. pp. 231, 232.

67. [*Sa*] *wariant*, &c.—*i.e.*, the colour was always changing according to the way in which the light fell.

76. This line is an imitation of Chaucer :—

> So wel ymade by good proporcioun;
> —*Complaynte of a Loveres Lyfe*, vol. viii. p. 11.

77. This is an imitation of 'The Court of Love' :—

> Eek forth went I to sene the courtes guise,
> And at the door came in, so God me spede,
> Two courteours of age and of assise
> Liche high, and broad, and, as I me advise,
> The Golden Love, and Leaden Love they highte:
> The tone was sad, the tother glad and lighte; vol. iv. p. 177.

83. *Ostage thre*, &c. = 'three ostrich feathers of blue colour.'

84. *And all of cullour blew.*

. . . . . .

. . . . . .

In signe he was ane lufer traist and trew.

The author of 'The Court of Love' says :—

> 'Lo! yonder folk,' quoth she, 'that kneele in blew,
> They weare the colour aye and ever shalle,
> In sign they ever were and wille be trew
> Withouten chaunge;' vol. iv. p. 139

85. *Trim Tergattis.* The tergat (Fr. *targe*) was an ornamental blazon, worn on the bonnet or hat. The word occurs in Lauder :—

> Nocht haueand respect, regaird, nor Ee
> . . . . . .
> To Tergats, Chenis, nor goldin Ryngis; *Tractate*, ll. 437, 439.

See Jamieson, *s. v.*

The folk-saying to the present day is :—

> Blue
> 'S love true.

88. *His Spainzie cloik.* Pinkerton says, in his note to the line of Barbour's 'Bruce,' vol. i. p. 141, v. l. 317,—

> He suld a mantill haf, ald and bare,—

"The close vest with sleeves, and mantle or cloke over it, in the Spanish fashion, were long the dress of the men in Scotland, poor as well as rich."

82-180. It may be interesting to compare the description of the dress with that of the men of the Abbey of Thelema : "The men were apparelled after their fashion. Their stockings were of worsted or of serge, of white, black, or scarlet. Their breeches were of velvet, of the same colour with their stockings, or very near, embroidered and cut according to their fancy. Their doublet was of cloth of gold, cloth of silver, velvet, satin, damask, or taffety, of the same colours, cut, embroidered, and trimmed up in the same manner. The points were of silk of the same colours, the tags were of gold enamelled. Their coats and jerkins were of cloth of gold, cloth of silver, gold, tissue, or velvet em-

broidered, as they thought fit. Their gowns were every whit as costly as those of the ladies. Their girdles were of silk, of the colour of their doublets. Every one had a gallant sword by his side, the hilt and handle whereof were gilt, and the scabbard of velvet, of the colour of his breeches, the end in gold, and goldsmith's work. The dagger of the same. Their caps were of black velvet, adorned with jewels and buttons of gold. Upon that they wore a white plume, most prettily and minion-like parted by so many rows of gold spangles, at the end whereof hung dangling fair rubies, emeralds," &c.—Besant's 'Readings from Rabelais,' pp. 66, 67.

91. *His Hugtoun was of Crammesie veluet.* The hugtoun was a kind of short jacket without sleeves. Crammesie was of a scarlet colour. It is derived from the Fr. *cramoisi*, Arab. *karmesi*, from *kermes*, the name of the worm which furnishes the dye. The cloth was much used in dresses both for men and women. The ballad of 'The Marchioness of Douglas' says :—

When we cam to Douglas toun,
We were a fine sight to behold;
My gude lord in cramoisie,
And I mysel in shining gold.

The ballad of 'Waly, waly' says :—

When we cam in by Glasgow toun
We were a comley sight to see;
My love was clad i' the black velvet,
And I mysell in cramoisie.

It was used also for saddle decoration. In the ballad of 'Thomas of Ercildoune' the following occurs :—

Her selle it was of royall bone,
Full seemely was that sight to see!
Stiffly set with precious stone,
And compassed all with cramoisie.

Crammesie velvet was a favourite dress material. See 'The Kingis Quair,' st. 109, and Glossary, *s. v.*

One may compare this hugtoun with the surcoats, &c., of the ladies in 'The Flower and the Leaf' :—

The surcotes white, of velvet wele sittinge,
They were in cladde, and the semes echone,
As it were a manere garnishinge,
Was set with emerauds, one and one,
By and by; but many a rich stone
Was set on the purfiles, out of doute
Of collars, sleves, and traines round aboute.

As grete pearles, rounde and orient,
Diamondes fine, and rubies redde,
And many another stone, of which I went
The names now; vol. iv. pp. 241, 242.

96. . . . *was rute of all remeid.* 'Ruit of regard' is found in

ii. l. 87; 'ruit of reuerence' in ii. l. 101; 'rute of our remeid' in iii. l. 859. Chaucer says :—

> Amonge thise ladyes thus echone,
> Sothe to seyne, I saugh oone
> That was like noon of the route.
> —*The Boke of the Duchesse*, vol. vi. p. 162.

In the 'Court of Love' it is found :—

> Gracious to seen, and root of al gentilnes; vol. iv. p. 161.

97-99. A similar conceit is found in 'The Court of Love' :—

> And on their hedes saw I crownes twein,
> With stones fret, so that it was no pain,
> Withouten meat and drink, to stand and se
> The kinges honour and the ryallty; vol. iv. p. 134.

124. *All thortour drawin*, &c. = 'taffeteis of blue were drawn across over it all.' There seems to be a misprint. It should be read, 'All thort ourdrawin.' *Thort* = 'athort, athwart, across.' *Athort* is still in daily use in folk-speech.

127. [*A*] *noble seme*, &c. Rennes is in Bretagne, where there were manufactories of linen cloth. Chaucer mentions the cloth of Rennes :—

> And many a pelowe, and every bere
> Of clothe of Reynes to slepe on softe.
> —*The Boke of the Duchesse*, vol. vi. p. 144.

In 'The Squier of Low Degree' it is said :—

> Your blankettes shal be of fustyane
> Your shetes shal be of cloth of Rayne.

John Russell says :—

> þañ take a towaile of Raynes, of ij yardes
> and half wold it be; *Boke of Nurture*, p. 130, l. 213.

In 'Ffor to Serve a Lord' it is said: "Thenne the kerver shall goo unto the cuppebord, and redresse and ordeyne wafers in to towayles of raynes or fyne napkyns," &c.—p. 371.

127-135. This stanza may be compared with the *chlamys* of the 'Æneid' :—

> Victori chlamydem auratam, quam plurima circum
> Purpura Mæandro duplici Melibœa cucurrit,
> Intextusque puer frondosâ regius Idâ
> Veloces jacula cervos cursuque fatigat,
> Acer, anhelanti similis; quem præpes ab Idâ
> Sublimem pedibus rapuit Jovis armiger uncis.
> Longævi palmas nequicquam ad sidera tendunt
> Custodes, sævitque canum latratus in auras; lib. v. ll. 250-257.

Painted robes were given by Andromache to Ascanius :—

> Nec minus Andromache, digressu mœsta supremo,
> Fert picturatas auri subtemine vestes,
> Et Phrygiam Ascanio chlamyden; ibid. lib. iii. ll. 482-484.

150. *Ane goldin Ball*, &c. This has reference to the story of the

contest between Venus and Minerva for the golden apple of beauty, which Paris adjudged to Venus.

162. *His cloik was blak*, &c. The author of 'The Court of Love' says :—

> . . . and soothly yonder all
> That ben in black, and mourning crye and calle
> Unto the goddes, for their loves bene
> Some sick, some dede, some al to-sharp and kene; vol. iv. p. 139.

167. . . . *ane Philistiane.* Philistine was a name applied in the university towns of Germany to those who were not of university education; hence, uneducated, boorish, wanting courage.

181. . . . *with letteris of grew*='with Greek letters.' Henryson (Laing's Edition) says :—

> The first in Grewe was callit Euterpe.
> —*Orpheus and Eurydice*, p. 50, l. 36.

Stewart uses the same expression :—

> For moir effect, in greit lettres of grew,
> Grauit this thing intill ane mekill stane; vol. i. ll. 1270, 1271.

183. . . . *his Name hecht Disperance.* In the 'Court of Love' occur the words :—

> For there was eek the cruel adversair,
> The lovers foe, that cleped is Despair;
>
> Which unto me spak angrily and felle,
> And said, my lady me deceive shalle
> . . . . . .
> So cast I to voide Despaires companye; vol. iv. p. 168.

227. *For that nor sic*, &c.='neither for that nor for any such thing did I come to this place.'

233. . . . *thairof nathing I rocht*='I care not for that.' (A.S. *róhte*, pt. of *récan*, to reck.) The word is found in Chaucer :—

> Of which Macrobie raught not a lite,
> That some dele of thy labour wold I quite.
> —*Assembly of Foules*, vol. iv. p. 192.

In 'Sir Perceval' :—

> I telle 3ow for certene
> He roghte wele the lesse
> Awther of lyfe or of dede; ll. 1199-1201.

See ibid. l. 368. And in 'The Wright's Chaste Wife' :—

> She sayd that she ne rought; p. 6, l. 198.

240. . . . *of the new*='for the first time.' Stewart says :—

> That samin tyme of France come of the new,
> Ane messinger that all thir tydenis schew; vol. iii. ll. 43,730, 43,731.

246. . . . *in her net thow art obnubilate.* The word occurs in 'The Times Whistle' :—

> Your false intent faire wordes obnubilate; *In Adulantes Aulicos*, p. 135, l. 14.

258. . . . *thow laikis.* *Is* is the form of the second person of the present tense. See i. ll. 327, 377, 403, 405, &c.

261. . . . *as cruell Campioun.* Campioun or Champion was one who fought in the lists for the honour of his lady. *Cruell*='valiant, bold.' Chaucer says of his "Frere":—

> Therto he strong was as a champioun; *Prologue*, l. 239.

262-270. These lines are after the following in 'The Court of Love':—

> 'And here I make mine protestacion,
> And depely swere, as mine power, to been
> Faithful, devoid of variacion,
> And her forbere in anger or in tene,
> And serviceable to my worldes quene,
> With al my resone and intelligence,
> To done her honour high and reverence'; vol. iv. p. 178.

268. *And all is till,* &c. *Till* is quite common in folk-talk.

277. . . . *luifren[t]*='love.' (A.S. *lufræden*, lovingness.) See iii. ll. 508, 656, 735. It is used in 'How the Good Wife taught her Daughter,' with the meaning of lust:—

> For nakit lying lufrent will gendir; l. 90.

292. *With all hauingis*='with all manners.' See i. l. 808. Barbour uses the word in the singular:—

> Bot the kyng, that wes vitty,
> Persauit weill be thair [h]awyng
> That thai lufit hym in na thing; *Bruce*, vii. ll. 134-136.

294. *And nocht causles*='and not without cause or reason.'

302. [*Insp*]*ires*—imperative. See i. l. 626. The form of the second person of the imperative in northern English was *es*, while *eth* was that of southern.

313. *O lustie lufe*='O pleasant love.' This is the original meaning of lustie, and it is applied both to persons and things. See for its application to persons, i. l. 730; ii. l. 65; iii. l. 908. Chaucer says:—

> A lovyere, and a lusty bacheler; *Prologue*, l. 80.

See 'The Kingis Quair,' st. 121. Gavin Douglas says in 'Æneis,' Preface, vol. i.:—

> I meyn thy crafty warkis curyus,
> Sa quyk, lusty, and maist sentencyus; p. 3, ll. 11, 12.

334. . . . *lichtleit*='made light of, despised.' See i. ll. 554, 602, 624, 693; iv. ll. 58, 81. *Lichtleit*, i. l. 554='lichtlie it.' Lauder uses the word:—

> And now the Dochter and the Sone
> Lichtlyis the Mother that thame bure.
> —*The Lamentatioun of the Pure*, ll. 73, 74.

Lictlines is found, iv. ll. 67, 290. *Lichtlie* is a common folk-word.

356. *Quhylis to quhylis fra*='at times one way, at times another.' See iv. l. 26. Barbour uses the expression :—

> And at the bak him followit thai
> With mekill payne, quhill to, quhill fra ; *Bruce*, x. ll. 603, 604.

372. *Zule*, &c. Kelly gives the proverb thus :—

> Yule is young in yule even,
> And as old in Saint Steven ;

and adds—"Spoken when people are much taken with novelties, and as soon weary of them."—*Scottish Proverbs*, p. 241.

375. . . . *to tray and tene*='vexation and wrong.' See ii. l. 288. Barbour uses the same words :—

> Till revenge hym with stalward hand,
> Of the tray, travaill and of teyne,
> That done till hym thar-in had beyne ; *Bruce*, xviii. ll. 232-234.

Tene='annoyance' (A.S. *teón*, *teóna*, injury, wrong), is found in 'Havelok' :—

> But or he hauede michel shame,
> Michel sorwe, and michel tene ; ll. 728, 729.

And in Chaucer :—

> That nevere was ther no word hem bitweene,
> Of jelousye, or any other teene ; *The Knightes Tale*, ll. 2247, 2248.

It is found in 'The Court of Love' with the meaning of 'rage' :—

> And her forbere in anger or in tene ; vol. iv. p. 178.

Another example may be given from 'Sir Perceval' :—

> For tene thaire felawes were slayne ; l. 1345.

See Jamieson, *s. v.* "tray." *Tenefull*, full of anger, is found in i. l. 683. It is used in 'The Digby Mysteries' as a verb='annoy, injure' :—

> speke soft, speke soft, I trotte hyr to tene ; p. 71, l. 438.

Tene as a noun='anger,' is still used.

377. . . . *in plane*='plainly.' See i. ll. 493, 664 ; iv. l. 56. Stewart uses the same phrase :—

> Ane cardinall that tyme wes send fra Rome,
> Into ilk land with haill power in plane
> The kirk of Christ for to reforme agane ; vol. iii. ll. 43,507-43,509.

397. . . . *fude of Lameurie*='food of sorcery.' See iii. l. 481, where it occurs as *Lamenrie*. The word means 'witchcraft, sorcery,' from Lat. *lamiari*.

402. . . . *fenzeirnes* seems to be a misprint for *fenzeitnes*. The word occurs in ii. l. 383.

415. . . . *baillis*='pains, miseries.' It is used in the sing. in iv. l. 448, signifying 'trouble.' It occurs in 'Genesis and Exodus' (Morris' 'Specimens') :—

> God schilde hise sowle fro helle bale ; l. 549.

In 'Havelok':—

> þat heuere micte hire bale wreken; l. 327.

In 'Sir Perceval':—

> And then wiste syr Percevale
> Fulle wele by the ladys tale,
> That he had broghte hir in bale
> Thurgh his chaungyng; ll. 1865-1868.

And in 'The Digby Mysteries':—

> for he is bote of all balys to on-bynd; p. 90, l. 919.

442. . . . *baith heir and hine*='both in this world and the next.' Lauder uses the same phrase:—

> Thay ar the peple that ar forlorne,
> Quhilk nother sall be heir nor hyne
> Remittit for thare fals Doctryne; *Tractate*, ll. 240-242.

467. . . . *of that Text thow hes bot litill feill*, &c.='thou hast but little knowledge of that text, and therefore thou far less knowest the meaning or purpose of it.' *Feill* is used by Lauder as a noun and as a verb:—

> For blynd men (as I haue feill),
> Can nocht decerne fair colours weill; *Tractate*, ll. 451, 452.
>
> Bot lat ws heir the text perfytlie feill; *Ane Godlie Tractate*, l. 123.

468. *Sentence*='meaning, purpose.' See i. ll. 499, 564. Chaucer has the word with this meaning:—

> And that was seid in forme and reverence
> And short and quyk, and ful of high sentence; *The Prologue*, ll. 305, 306.

And Stewart:—

> And thocht it be nocht full of eloquence,
> So that it be substantious of sentence
> In plane terms, thairof haif thow no weir; vol. i. ll. 150-152.

490, 491. These words may be compared with the words of 'Meditations on the Sorrows of our Lady Mary':—

> Of salamons sawys ȝe are nat auysed; l. 853.

492. . . . *but lane* = 'without concealment, without falsehood;' hence, with truth, plainly. The same phrase occurs iii. l. 422, and 'withoutin lane' in iii. l. 760. Stewart has the same phrase:—

> Quhen all wes done, as I haif said but lane.
> This cardinall proponit into plane; vol. iii. ll. 43,520, 43,521.

The verb *lane*='conceal,' appears in iii. l. 418, and iv. l. 366. *Forlane* is used in iv. l. 496. Stewart uses it:—

> He maid promit, the quhilk he wald not lane; vol. iii. l. 44,470.

500. . . . *ane mekle thing distant*='far distant.'

503. *Lat we sic by, caus we are Ignorant*='leave such, because we

are ignorant.' See i. l. 754. *Cause* is still the folk-word, pronounced *cass*.

506. *Quhat sould a man*, &c.='what would man have been, if love had never been?'

511. . . . *ane ladie schene*='a beautiful lady.' (A.S. *scéne;* Ger. *schön.*) See ii. ll. 71, 546, 590. It was a favourite word with the poets. A few examples will suffice. Chaucer uses it :—

> Ther as this fresshe Emely the scheene ; *Knightes Tale*, l. 210.

It occurs in 'The Court of Love' :—

> And eke my lady Rosial the shene ; vol. iv. p. 178.

In 'Sir Isumbras' :—

> That was a lady fayre and shene ; l. 550.

In 'Sir Eglamour' :—

> And wynne my doghtyr shene ; l. 660.

And in 'The Boke of Curtasye' :—

> Mony of hem fote-men þer ben,
> þat rennen by þe brydels of ladys shene ; p. 320, ll. 621, 622.

It is often applied to things. See Vocab. of 'The Kingis Quair,' *s. v.* "shene."

513-516. Compare these words with the words of Lust in 'The Court of Love' :—

> For this was alle his opinion,
> That love was sinne ; vol. iv. p. 169.

519. . . . *On far*='afar, far away.' This phrase may be compared with 'on stray' in Barbour :—

> Thair mycht men se mony a steid
> Fleand on stray, that [lord] had nañe ; *Bruce*, xiii. ll. 194, 195.

529. . . . *thocht it sa cauill for anis*='though it thus happen for once.' *Cauill*='happen' (Dutch, *kavelen*, to cast lots). The primary meaning is to cast lots; hence, to divide by lot (*v.* Jamieson, *s. v.* "cavell"), and then, to fall out by chance, to happen.

535. . . . *puttis the bodie down*='kills the body.' 'To pit doon himsel,' is still the phrase in folk-talk to signify to commit suicide.

539. *Quhy intrommettis thow*, &c. *Intromet* is a law term, signifying to meddle with. See ii. l. 372. Chaucer uses the word :—

> But better is that a wightes tonge reste,
> Than entremete him of such doinge
> Of which he neither rede can nor singe.
> —*Assembly of Foules*, vol. iv. p. 210.

545-551. Compare these lines with those of Lauder :—

> For mony ane time, and daylie it is sene,
> How sic vile harlotis for Hurdome Plagit bene
> With most extreme and vrgent pouertie,

Quhilk sumtyme had of ryches grit plentie;
Sumtyme with maist detestebill odious schame,
Loyssing for euer thair honour and thair fame,
And sumtyme plagit be God with suddand dead.
—*Ane Godlie Tractate*, ll. 508-514.

557. *Bot of thy wordis sickill. Sickill* seems to be a misprint for *fickill.*

564. *They ar richt suith and*, &c. = 'they are right true and full of meaning or wisdom.' *Suith* is A.S. *sóth.* It is found in Chaucer:—

Ful soth is seyed, that love ne lordschipe
Wol not; *The Knightes Tale*, ll. 767, 768.

In 'The Digby Mysteries':—

O! old Symeon! full suthe said yowe; p. 188, l. 500.

Barbour uses it:—

And suth thyngis that ar likand
Tyll mannys heryng, ar plesand; *Bruce*, i. ll. 9, 10.

Suithlie is used in i. l. 865, and in ii. l. 951. It appears as a noun in iii. l. 358: *schaw me the suith* = 'show me the truth.' See also iii. l. 381.

It appears as a noun in 'The Owl and the Nightingale' (Morris' 'Specimens'):—

"Hule," ho sede, "seie me soth"; l. 172.

In 'Havelok':—

He louede god with al his micth
And holi kirke, and soth, ant richt; ll. 35, 36.

In Chaucer:—

The soth is this, the cut fil to the knight; *The Prologue*, l. 845.

In Barbour:—

For gif that I the suth sall say; *Bruce*, x. l. 293.

See 'The Kingis Quair,' p. 53, l. 12, and Glossary, *s. v. Seeth* was used by old people not many years ago as an asseveration—indeed, truly.

577-584. Chaucer:—

For thereof cometh disease and hevinesse,
Sorow and care, and many a grete sicknesse,
Despite, debate, anger, and envie,
Depravinge, shame, untrust, and jelousie,
Pride, mischeefe, poverte, and woodnesse.
—*The Cuckow and the Nightingale*, vol. iv. p. 225.

585-592. Compare Chaucer:—

'For in this world is none so good servise
To every wight that gentle is of kinde;

'For thereof truly commeth alle gladnesse,
Alle honoure and all gentlenesse,
Worship, ease, and alle hertes lust,

Parfite joy, and ful assured trust,
Jolitie, pleasaunce, and freshnesse,

'Lowlyhead, largesse, and curtesie,
Semelyhead, and true companie,
Drede of shame for to done amis:
For he that truly Loves servaunt is
Were lother be shamed than to die.'
—*The Cuckow and the Nightingale*, vol. iv. p. 224.

617-624. These lines are an imitation of Chaucer's:—

And said, 'Alas, that ever I was bore!
I can for tene not say one word more;'
And right with that word she brast out to weepe.

'Alas!' quod she, 'my herte wol to-breke
To heren thus this leud bird speke
Of Love, and of his worshipful servise.
Now, God of Love, thou help me in some wise
That I may on this cuckow been awreke.'
—*The Cuckow and the Nightingale*, vol. iv. p. 226.

621. . . . *propone*='bring forward, or speak.' See ii. l. 44. Stewart uses it with the meaning of 'propose, bring forward a plan':—

Quhen this wes done, than gude Fergus our king,
Thocht planelie than, proponit hes this thing; vol. i. ll. 1273, 1274.

641-649. Compare these lines with those of Chaucer's 'Dreme':—

For, without moving any paas,
Al sodeynely, as thing dying,
He fel at ones downe sowning:
That for his wo, this lady frayde,
Unto the quene hire hyed and sayde; vol. vi. p. 70.

641. . . . *straik ane stound*='a sudden sharp pain struck his heart. *Stound* is still used under the form of *stoon* in folk-speech for any sudden sharp pain. In iv. l. 350 occurs the phrase 'stound of puir pietie.'

646. *Boyland but buit*='boiling without remedy,' *Buit*='remedy, cure.' (A.S. *bót*, *bótu*, boot, cure.) See ii. l. 447. Chaucer uses the word:—

There is no herte, I deme, in such dispaire,
Ne with thoughtes froward and contraire
So overlaid, but it should soone have bote,
If it had ones felt this savour sote.
—*The Flower and the Leaf*, vol. iv. p. 240.

650-654. These lines remind one of Chaucer's 'Dreme':—

This quene right tho, ful of grete fere,
With alle the ladies present there,
Unto the knight com wher he leye; vol. vi. p. 70.

658. *Him this betuke ane*, &c. *This* is used for *thus*. Lauder uses the word in the same way:—

Contynewand this in to thair odius Sin; *Ane Godlie Tractate*, l. 205.
Sen all Estaitis this gois astray; *The Lamentatioun of the Pure*, . 85.

659. . . . *his bak alyte he wryit*='he turned his back a little.' Chaucer uses the word intransitively:—

> And with hir heed sche wried fast awey; *The Miller's Tale*, vol. i. p. 196.

661. . . . *an quhill ȝe may remane*, &c.='ye may remain a little time, until,' &c. *An* seems to be a misprint for *ane*.

662. *Sum better*='somewhat, a little.' Common still in folk-talk. Compare *sumthing*, i. l. 772, which is also used in the folk-speech for *somewhat*.

663. *Rich* appears to be a misprint for *richt*.

668. Chaucer's 'Dreme' furnishes the idea:—

> And, even with that, the quene, of routhe,
> Him in hire armes toke, and seyde; vol. vi. p. 73.

And—

> Wherfor the quene, yet oft anewe,
> Him in hire armes anon toke; vol. vi. p. 74.

669. *In armes swith scho claucht. Swith*='quickly.' (A.S. *swiðe*=quickly.)

It occurs in 'Genesis and Exodus' (Morris' 'Specimens'):—

> He maden swiðe bigetel forward; l. 86.

In 'Havelok':—

> He bunden him ful swiþe fast; l. 2436.

In 'Meditations on the Supper of our Lord Jesus':—

> Hys cloþes he cast of swyþe sone; l. 137.

And in 'Sir Perceval':—

> And graythed hym armours ful swythe; l. 123.

It is often used in Barbour's 'Bruce':—

> And thai that hass it knawn swith
> War of his cummyng woundir blith; xix. ll. 605, 606.

Claucht='caught'; used in folk-talk at the present time.

670. Chaucer's 'Dreme' says:—

> And, with that word, she gan him kisse,
> And preyed him rise, and seyde she wolde
> His welfare, by her trouthe; vol. vi. p. 73.

. . . *ane thousand syis*='a thousand times.' This was a common way of speaking. A few examples will suffice.

'Havelok':—

> And dede him hoslen wel and shriue,
> I woth, fif hundred siþes and fiue; ll. 212, 213.

And—

> Hise fet he kisten an hundred syþes; l. 2162.

'Sir Degrevant':—

> ffrek as fuyre in the flynt
> He in armes had hyre hynt,
> And thrytty sythes, are he stynt,
> He kyst that swet! ll. 1365-1368.

Barbour's form is *siss*:—

> That ȝhe haf doñe till me feill siss; *Bruce*, xx. l. 225.

Lauder says:—

> ȝe sall be Plagit so, and on sik wyse,
> That ȝe sall wysse ȝour death ane hundreth syse.
> —*Ane Godlie Tractate*, ll. 624, 625.

And Stewart:—

> Gif hapnit sua, as oft syis sua hes bene; vol. iii. l. 43,530.

671-673. Chaucer's 'Dreme' again supplies the thought:—

> And, with that word, hire hand sche leyde
> Upon his brest, and to him seyde,
> 'Awake, my knight! lo! it am I
> That to yow speke; now telle me why
> Ye fare thus, and this peyne endure;' vol. vi. p. 71.

672. *Awalk*, &c. = 'awake.'

Under the word *valk* in the Glossary of Barbour's 'Bruce,' Professor Skeat says: "I believe the *l* in this word to be due to the fact that scribes wrote *kk* in such a manner that it looks like *lk*." *Awalk* occurs in 'Lancelot of the Laik' (Skeat), l. 1049.

Stewart has the same form:—

> Or euir tha wist, or walknit of thair dreme; vol. iii. l. 44,642.

Lauder uses *walkryfe*, pronounced by the folk *waukrif* = 'sleepless':—

> With Pringnant wyttis & walkryfe Ee; *Tractate*, l. 376.

See 'The Kingis Quair,' st. 173, and note, p. 91, and Dunbar's 'The Thistle and the Rose,' ll. 13, 22.

692. *On case* = 'by chance.' See i. l. 881; ii. l. 578, 814; iii. l. 271. Stewart uses the phrase:—

> The Scottis, so it hapnit vpoun cace,
> Without ordour fast followit on the chace; vol. iii. ll. 43,282, 43,283.

701. *Siclike* = 'suchlike, similar.' See i. l. 746; ii. ll. 79, 310. Lauder says:—

> Horse, clethying, money, nor siclyke thyngis; *Tractate*, l. 440.

Stewart uses the word:—

> . . . and als with him he had
> Ane company of siclike as him sell; vol. i. ll. 195, 196.

703. . . . *it is Equiualent*, &c. See iii. l. 324; and iv. l. 313. Stewart has a similar expression:—

> The quhilk to ressone wes so consonant; vol. iii. l. 44,611.

These words correspond to the terms employed in a summons to court in old times: "Responsuri personaliter, facturique ulterius, et recepturi, quod canonicum fuerit et consonum juri atque rationi."—'Registrum Palatinum Dunelmense,' vol. i. p. 84. Another form is: "Facturique ulterius, et recepturi, quod justicia suadebit, et consonum fuerit rationi."—Ibid. p. 129.

704. . . . *als*='also.' See i. l. 843; ii. l. 137. Barbour uses it with this meaning :—

As walis (Wales) was, and als Ireland; *Bruce*, i. l. 100.

It occurs several times in Lauder :—

Nocht onely ȝe, bot als ȝour seid; *Tractate*, l. 202.

706. *Sen*='since.' See i. ll. 881, 906; ii. l. 35. It is found in 'The Babees Book' :—

He me supporte (sen I kan nat endyte); p. 1. l. 3.

Barbour uses it several times :—

Bot sen thai mak sic comperyng
Betwix the dettis of wedding; *Bruce*, i. ll. 261, 262.

So Lauder :—

To take heirfor my sayings in gude part,
Sen I do write thame of ane zealus hart; *A Godlie Tractate*, ll. 13, 14.

See 'Tractate,' l. 37.

And Stewart :—

And sen sic thing with thair consent and will
Wes wrocht; vol. iii. ll. 43,046, 43,047.

It is in common use.

707, 708. *Ȝit I beleue*, &c.='Yet I believe as much evil will overtake them that have so bitterly bound thee in trouble.'

709-711. *Ioys I my life*, &c.='If I enjoy life and have food in this land, they that have thus in strife caused thee to stand so faint will have far more cause to repent.' *Rowme* is a Scottish law term signifying winter keep for a certain number of horses, cattle, or sheep. *Soum* is the term for the summer keep of one cow on the outfield. In the old 'Statistical Account of Bedrule,' *souming* and *rouming* are thus explained: "It seems probable that the land *outfield* in many places was occupied in common by the proprietors or tenants in a certain district, parish, or estate, having been thereby entitled to *soum* or pasture on the outfield in summer, in proportion to the number and kinds of cattle he was thus able to *roum* or fodder in winter by means of his share of *infield* land."

Stair, 11, 7, 14, gives a different and probably more correct explanation. "It is accustomed in some places to regulate common pasturage by souming, which is the determining of the several soums it may hold; and rouming, which is affixing a particular portion to every roum of the dominant tenements.' An interesting account of the custom of souming as practised in the Hebrides is given by Mr Alexander Carmichael in the appendix to the Report of the Crofters' Commission, 1884—Appendix A., p. 468.—M.

Rowmes in this passage='means of living.'

712. *Als scho that said*='as she said that.' *Als*=at the time, when.

733. . . . *mene*='complain.' (A.S. *mǽnan*, to moan.) See i. l. 819. It is used by Barbour :—

Men menyt the heirship of bouchañe; *Bruce*, ix. l. 300.

The noun *mene* is in common use.

759. *To counsall ȝeid with ane aduisement.* Similar to Chaucer :—

> The water foules have their heades laid
> Togider, and of short avisement,
> When everiche had his verdite said.
> —*Assembly of Foules*, iv. p. 211.

766. *On humill ways. Humill* is a common form. See iv. l. 127. *Humily* is used in 'The Kingis Quair,' 106. Barbour has *humely*, 'Bruce,' iii. 762, and *humyly, humylly, hwmylly.* Stewart says :—

> Greit joy it wes that tyme to se thame meit,
> With salussing that sober wes and sueit,
> Welcumand him than of ane humill wyss ; vol. i. ll. 885-887.
>
> On humill wayis rycht lawlie and bening ; ibid. l. 957.

See 'The Kingis Quair,' st. 106, and note, p. 79.

779. *To ane assyse . . . with proces.* The language of law. 'Process,' *processus = actio judicaria.*

789. . . . *waryit wicht* = 'cursed' (A.S. *wœrgian*, to curse). It occurs in 'Havelok' :—

> Crist warie him with his mouth !
> Waried wrthe he of norþ and suth ; ll. 433, 434.

Barbour uses the verb :—

> His fostir brothir menyt he,
> And varyit all the tothir thre ; *Bruce*, vii. ll. 227, 228.

800. *Exceptionis, and causis defensall. Exceptionis* was the civil and common law term for defences, and as such is used in our older Scottish law books,—*e.g.* Balfour's 'Practiks,' p. 343 : "Thair ar twa kindis of exceptiounis or defensis, for sum ar dilatour and sum ar peremptour." *Causis defensall* is therefore tautology—a common fault of law and of this poem.—M.

802. . . . *but mair* = 'without more delay.' *But onymair* occurs iii. l. 199. See iv. l. 455. This was a not uncommon expression. Chaucer says :—

> Whan that Arcite hadde songe, he gan to sike,
> And sette him doun withouten eny more ; *The Knightes Tale*, ll. 682, 683.

'Sir Perceval' :—

> To the castelle, withowttene mare,
> The righte way gone he fare ; ll. 2237, 2238.

Lauder :—

> And quho so dois, to thair grit schame but more,
> God will disclose thair vile Hypocresie ; *Ane Prettie Mirrour*, ll. 131, 132.

Stewart says :—

> Sic ansuer maid withoutin ony mair ; vol. iii. l. 43, 548.

811-874. This is in the form used since the institution of the Court of Session in 1532, and with little change down to the present day.

Brieves Chancery had been introduced by James I. on his return from England; but "by the institution of the College of Justice Clerks to the Signet (now called Writers to the Signet) were instituted as part of the said College;" and in place of brieves, with a few exceptions, "ordinary summonses were introduced by the style accustomed by the Writers to the Signet, and sustained by the Lords (*i.e.*, the Judges of the Court of Session), and were *directed to sheriffs in that part, having a blank for inserting the name of any person* the pursuer pleased, who was thereby substituted in place of the sheriff."—Stair, iv. 3, 4. Here Nemesis is inserted as the sheriff in that part.—M.

Part of a form of a bishop's summons to the Consistorial Court may be given: "Ricardus permissione divina, Dunolmensis episcopus, dilecto in Christo filio, . . . officiali nostro Dunolmensi, ejusve commissario, salutem, gratiam, etc. . . . Vobis injungimus, quatenus præfatum dominum Thomam archidiaconum citetis, vel citari faciatis, quod compareat coram nobis, vel commissariis nostris, uno vel pluribus in Galilea Dunolmi, die Veneris proximo post festum Sancti Valentini martyris, videlicet, xiiij. kal. Martii, dicti procuratoris sui contumaciam in hac parte legitime purgaturus facturusque ulterius et recepturus in dicto negotio, quod ipsius qualitas et natura exigunt et requirunt; citantes nihilominus priorem et conventum Dunolmensem quod compareant, dictis die et loco, coram nobis, vel commissariis nostris, in præmisso negotio processuri, facturique et recepturi, quod justitia suadebit. Quid autem in præmissis feceritis, nos, vel commissarios nostros, unum vel plures, dictis die et loco, per vestras patentes literas, harum seriem continentes, distincte et aperte reddatis certiores. Datum apud Rykhale, ij. kal. Januarii, anno Domini millesimo ccc^mo. duodecimo, et pontificatus nostri secundo."—'Registrum Palatinum Dunelmense,' vol. i. pp. 266, 267.

819-828. We should have expected *Humbly* in line 820. The ordinary style of commencing a summons was: "James (or whoever was sovereign), to our Lovites our Sheriff, in that part. Forsamikle as it is humbly meaned and shown to us by ."—Dallas' 'Styles,' p. 201.—M.

843. *Our will is heirfoir.* This is an adaptation of the common form of the conventional part of the summons called the will. See Dallas' 'Styles,' p. 185.—M.

867-870. The usual style for the date of the summons was: "Gevin under our Signet at Edinburgh the day of , and of our reign the year."—M.

"Datum sub nostro sigillo" are the Latin words used.

888. *Tak thair sex penneis without Impediment.* This appears to refer to the price to be paid for "the copie of the libellit Summondis vid." by the defender, under the "Instructions gevin to the Commissaries of Edinburgh in 1563."—Balfour's 'Practiks,' pp. 655, 656. The action being for defamation, would have belonged to their jurisdiction.

These Instructions do not, however, authorise a higher charge in causes concerning the Crown; so the demand of a gold Besant appears to have been an imposition.—M.

893. . . . *ane gold Besant.* A coin called the *aureus* was the first truly national coin of the Romans. At the time of Constantine the principal gold piece was called *solidus.* Constantine coined new gold pieces at the rate of seventy-two to the pound-weight of gold. They remained at this standard till the end of the Eastern Empire. They circulated widely in Western Europe under the name of *Bezants, Besants, Bysants. Besant* is used in 'The Digby Mysteries':—

> thys besawnt of gold, rych and rownd,
> I ofer ytt for my lady and me; p. 101, ll. 1218, 1219.

894. . . . *of sic I haue na hant*='of such I have not plenty.' *Hantle* is still the folk-word.

896. . . . *war nocht I se the repugnant,* &c.='were it not that I see thee adverse to Queen Venus, and in opposition to her court, I would not grudge to give thee it free; but I will not do thee such a pleasure.'

900. *The copie clene I quite,* &c. This is obscure, but perhaps means that as the defender could not afford to pay gold for a copy of the Summons, he says: "The copy is so difficult to get (skant), I shall do without it (clene I quite); but none the less I shall appear to answer to the Summons."

910. *Forthy*='therefore.' (A.S. *forþi,* on that account.) Often employed. It occurs in 'Genesis and Exodus' (Morris' 'Specimens'):—

> For-ði [he] vexen wið gret nið; l. 9.

In 'The Digby Mysteries':—

> For-thy, for your trispace|pardon may ye find; p. 215, l. 1317.

In 'Sir Degrevant':—

> 'ffor-thy, syre, hald the stylle,
> Whyle thou get my fadyr wylle;' ll. 1533, 1534.

In Henryson (Laing's edition):—

> Forthy as now schortlie to conclude,
> Thir twa sinnis, flatterie and vane gloir,
> Ar vennemous.
> —*The Taill of Schir Chantecleir and the Foxe,* p. 126, ll. 215-217.

And in Barbour under the form *for-thi*:—

> Thai durst not fecht vith thame, for-thi
> Thai vithdrew thame all halely; *Bruce,* xvi. 569, 570.

NOTES TO THE SECUND BUIK.

10. Thales, the philosopher, was born at Miletus in the 35th Olympiad, according to Apollodorus. He is generally placed at the head of the Seven Sages.

17. Solon was the Athenian legislator. The date of his birth is probably about B.C. 638. He is called "ane Iurist cautelous," from the story told of him, that when he had fully settled the laws of the Athenians, he took them bound by an oath not to change them, according to one version, for ten years, and, according to another, for a hundred.

. . . *cautelous*='cautious, wise.' The word is applied to a law case in iii. ll. 150, 193,='full of trick.' Henryson (Laing's edition) uses it twice with a bad meaning:—

> The foxe, feinyeit, craftie and cautelous.
> —*The Taill of Schir Chantecleir and the Foxe*, p. 118, l. 6.

And—

> 'The awner of yone lint ane Fouler is,
> Richt cautelous, and full of subteltie.'
> —*The Preiching of the Swallow*, p. 175, ll. 191, 192.

18. *That sa*, &c. This refers to the interview between Crœsus and Solon, so beautifully told by Herodotus (i. 29-45, 86).

19. *Chylon Lacedemonius.* Cheilon or Chilon flourished at Lacedæmonia about the beginning of the sixth century B.C. He was famous for the purity of his life, as well as for the wisdom of many of his sayings. It is said that he died of joy, when his son gained the prize for boxing at the Olympic games; and that all the Greeks, that were assembled at the games, attended the funeral.

20. Bias was a native of Priene in Ionia. He is supposed to have lived in the sixth century B.C. He was renowned for his practical wisdom both in morality and in politics.

22. Pittacus was born at Mytelene, in Lesbos, about 652 B.C. He was famous as a warrior, a statesman, a philosopher, and a poet.

23. Cleobolus was a contemporary of Solon's, and a citizen of Lindus in Rhodes. He was remarkable for his strength and the

comeliness of his person, no less than for the wisdom of his sayings. He wrote lyric poems and riddles. He is said to have died at the age of sixty.

26. Periander, the tyrant of Corinth, lived about 625 B.C. He did much for the commerce of Corinth, and was a liberal patron of art, philosophy, and literature. He built splendid works to the gods, and it is said he wrote a didactic poem of 2000 verses. He was sometimes excluded from the number of the Seven Sages, and Myson of Chenæ in Laconia was put in his room.

58. *How he should chaip,* &c.='how he should escape,' &c. See ii. l. 62. *Chaip* is found in Barbour:—

> And how he chapyt wes throw cass; *Bruce,* ii. l. 24.

Stewart uses it:—

> Ontane or slane to chaip out of that place; vol. iii. l. 42,615.

104. *Thair was the sop of science.* In 'The Anturs of Arther' at the Tarnewathelan it is said:—

> Three sops of demayn
> Were brought to Sir Gawayn
> For to comfort his brain.

Chaucer says of the Frankeleyn:—

> Wel lovede he by the morwe a sop in wyn; *The Prologue,* l. 334.

It occurs in 'The Digby Mysteries':—

> Soppes in wyne, how love ȝe? p. 75, l. 536.

These sops were favourite delicacies. Here is a receipt for making a sop: "Take mylke and boyle it, and thanne tak yolkys of eyroun, ytryid fro the whyte, and hete it, but let it nowt boyle, and stere it well tyl it be somwhat thikke; thanne caste therto salt and sugre, and kytte fayre paynemaynnys in round soppys, and cast the soppys theron, and serve it forth for a potage."—Harl. MS., 279, fol. 10. *Sop of science,* then, means the delights and pleasures of science.

113. . . . *there was nane sic*='there was none such.' Barbour uses the word:—

> Quhilk [suld] succeid to sic A hycht; *Bruce,* i. l. 77.

Sic is the common folk-word at present.

119. *The seuin science.* The seven sciences were grammar, rhetoric, logic, arithmetic, music, geometry, and astronomy, divided into the *Trivium*—the first three—and the *Quadrivium.*

136-144. Compare Chaucer:—

> And as I sat, the birds hearkening thus,
> Me thought that I heard voices sodainely,
> The most sweetest and most delicious
> That ever any wight, I trowe truely
> Heard in their life; for the armony
> And sweet accord was in so good musike,
> That the voice to angels most was like.
>
> —*The Flower and the Leaf,* iv. p. 241.

147. *Quhidder* = 'whether,' is still the pronunciation in several districts; *or no* is still the mode of expression by the folk. *Gif* is redundant. See iv. l. 122.

153. . . . *and Inwart can he go*='he began to go inside.' See ii. ll. 192, 562, 615. A not uncommon expression. It occurs in 'Genesis and Exodus' (Morris' 'Specimens') under the form of *gan*:—

His fader he it gan vn-hillen & baren ; l. 6.

In 'Havelok' :—

He bounden him so fele sore,
Þat he gan crien godes ore ; ll. 2442, 2443.

In Chaucer it is under the same form :—

And with that word Arcite gan espye
Wher as this lady romede to and fro ; *The Knightes Tale*, ll. 254, 255.

And in 'Sir Perceval' :—

Fro the moder that hym bere,
Forthe ganne he ryde ; ll. 431, 432.

In 'Sir Degrevant' it appears as *gon*—

The douȝty knyȝthus of pryde,
Throw the renckus gon thei ryde ; ll. 1285, 1286.

Can occurs in 'The Kingis Quair,' st. 4. Barbour uses it several times. One example will suffice :—

And quhen neyll flemyng can thaim se,
He send añe till the kyng in hy ; *Bruce*, xv. ll. 136, 137.

In 'Sir Eglamour' it appears as *conne*:—

Pagys ther horsys conne dryve ; l. 1305.

155. . . . *was effeird*='was afraid.' See ii. l. 642. *Effray*='fear,' occurs in 'A Ballad of Good Counsel' (Skeat's Edition, G. T. S.), p. 54. l. 4. Barbour has the same word in several passages, as well as *effrait* and *effrayit*. See also Dunbar's 'The Thistle and the Rose,' l. 68.

157. . . . *or he steird*='before he moved.' *Or* is the common word still used for *before*. See ii. l. 892. It occurs in 'The Kingis Quair,' stzz. 180, 190. Barbour uses it :—

Bot wondirly hard thing[is] fell
Till him, or he till state wes brocht ; *Bruce*, i. ll. 296, 297.

It is found in Lauder :—

Mend this, O kyngs, or it be lait ; *Tractate*, l. 355.

It is at times followed by *ever*. Lauder says :—

And haistelie, or euer ȝe knaw ; *Tractate*, l. 203.

This is still a common folk-expression.

158. . . . *as the doctouris him leird*='as the doctors taught him.' *Learn* appears with this meaning in 'Havelok' :—

But dos nu als ich wile you lere ; l. 2592.

In 'The Digby Mysteries' :—

sir, curtesy doth it yow lere ; p. 74, l. 527.

Lauder uses it in this way :—

> And, now, geue that ȝe wald be leird
> To bruke and to Inioye the eird ; *Tractate*, ll. 151, 152.

It is still used in folk-speech with this meaning.

160. *Credence be toung*, &c. 'He assuredly wanted the power of speaking his credentials.' Stewart uses the word :—

> And all his credence richt so to thame schew ; vol. iii. l. 43,206.

161, 162. 'Wherefore I know that was his lot, because he lacked words to defend himself.'

163. *Als sone as*, &c. = 'as soon as,' &c. *Als* = 'as,' is found in 'The Kingis Quair,' stzz. 109, 112. Barbour uses it in the same way :—

> I sall als frely in all thing
> Hald It, as It afferis to king ; *Bruce*, i. ll. 161, 162.

Lauder says :—

> And sched, also quha vnderstude,
> Als gret abundance of his blude
> For the pure sely nakit thyng
> As he sched for the Potent kyng ; *Tractate*, ll. 69-72.

164. *Without mair baid* = 'without more delay.' See ii. l. 634 ; iv. ll. 338, 347, 482. It is found in 'Sir Perceval' :—

> Sythene, withowttene any bade,
> A grete brydale thay made ; ll. 41, 42.

Barbour makes use of the word :—

> This day, but mair baid, fecht vill I ; *Bruce*, xviii. l. 52.

Stewart says :—

> Thai tuke thair leve withoutin langar baid ; vol. i. l. 963.
>
> This King Malcome hes furneist for till to go,
> But ony baid, with mony vtheris mo ; vol. iii. ll. 42,606, 42,607.

See vol. i. l. 744.

An allied word is *abaid*, which occurs in ii. l. 181, and in 'Sir Degrevant' :—

> Syr Degrivaunt, withouten abad,
> To the eorlus castel he rade ; ll. 1197, 1198.

And in Barbour :—

> He buskyt hym, but mar abad ; *Bruce*, i. l. 142.

Withoutin residence occurs in ii. l. 976.

167. *That ȝe haue seruit greit magrie* = 'ye have earned or deserved great ill-will.' *Seruit* occurs several times in the poem. See ii. ll. 335, 344, 362, 366, 369, 370. It appears in Havelok :—

> Daþeit wo recke ! for he it seruede ; l. 1914.

In 'How the Good Wife taught her Daughter' :—

> That scho serwe nocht to haue repruf ; l. 199.

And in Stewart :—

> Gat sic reward as tha seruit to haif ; vol. iii. l. 43,800.

Magrie occurs in 'Alliterative Poems' (Morris' 'Specimens'):—

þer watȝ malys mercyles & mawgre much scheued; *The Deluge*, l. 16.

In 'Sir Ferumbras':—

For ȝour iuggiment out of cours haue ye muche maugree; l. 315.

And in 'Sir Degrevant':—

Muchelle mawgré have he
That chalangeth unryght; ll. 415, 416.

In 'How the Wise Man tauȝt his Son':—

And gete þee mawgre heere & þeere; p. 49, l. 47.

Barbour uses it:—

And haue of nane of thame magre; *Bruce*, xvii. l. 60.

Lauder says:—

For auld kyndnes thow sall nocht get
Bot Magerie, Melice, and Iniure; *Lamentatioun of the Pure*, ll. 53, 54.

183. *Ȝe pas in hy*='you pass in haste,' &c. See ii. l. 859; iv. l. 332 (A.S. *higan*, to make haste). *In hy* is a very common expression among the poets. It is met with in 'Sir Degrevant' in two forms:—

Ther was armed one hye
Tene score knythis redy; ll. 221, 222.

The eorl answerd an hy; l. 397.

It occurs in 'The Kingis Quair' several times, and often in Barbour. Here is an example:—

Letteris till him he send in hy; *Bruce*, xvii. l. 31.

And in 'The Digby Mysteries':—

O lorde & master! help vs in hye
To haue a sight of thee! p. 209, ll. 1132, 1133.

Stewart uses it:—

This Yber send efter thame in hy; vol. i. l. 612.

See vol. i. 699. He also says *into hy*:—

Than furth with thame he passit into hy,
On till ane hicht the land quhair he mycht spy; vol. i. ll. 630, 631.

. . . *the Nobillis tyne.* The Nine Worthies, or the Nine Nobles, were famous all through the middle ages. They are referred to by many poets, furnished the groundwork of some popular games, and formed a subject for representation in tapestry. One of the pieces of tapestry of Charles V. was "Le Graunt tappis de Neuf Preux." Strype says: "On the 30th of May (1557) was a goodly May-game in Fenchurch-street, with drums, and guns, and pikes, with the Nine Worthies who rid: and each made his speech."—'Eccles. Mem.' c. xlix. vol. iii. part ii. p. 6.

Chaucer in 'The Flower and the Leaf' refers to them:—

'Sith your desire is good and debonaire,
The nine crowned be very exemplaire
Of al honour longing to chivalry;
And those certaine be called the Nine Worthy;' vol. iv. p. 256.

Dryden (vol. iii. p. 78; Bell's edition) paraphrases the lines thus:—

> 'Those laurelled chiefs were men of mighty fame;
> Nine worthies were they called of different rites,
> Three Jews, three Pagans, and three Christian knights.'
> —*The Flower and the Leaf.*

This is the division made by Rolland. Shakespeare makes four of them Pagans:—

"*King.* Here is like to be a good presence of worthies: He presents Hector of Troy; the swain, Pompey the Great; the parish curate, Alexander; Armado's page, Hercules; the pedant, Judas Machabæus."—*Love's Labour's Lost*, act v. sc. ii.

Stewart makes reference to the Nine Worthies:—

> Thair sall he find als nobill and als fyne,
> As euir wes ony of the nobill nyne; vol. i. ll. 32, 33.

193. *fair*, a misprint for *sair*.

197. *Richt desolait I traist of ane gude wane*='having no good abode or resting-place.' It occurs as *wone* in 'Sir Eglamour':—

> They namyd the chylde syr Degrabelle,
> That welsome was of wone; ll. 866, 867.

Stewart says:—

> This humbill king, quhen he beheld and saw
> Gude Gilcrist with hair alss quhit as snaw,
> Werie forwrocht, and richt weilsum of wane; vol. iii. ll. 43,910-43,912.

209. . . . *and maid him euer ford*='and made himself always forth,' *i.e.*, held on his way.

226. . . . *stafsling*='a sling fastened to the end of a staff.' "Staffe slynge made of a clefte stycke, *ruant*. Slynge made in a shepherdes staffe, *fonde hollete*."—Palsgrave. Chaucer says:—

> Sir Thopas drough on bak ful fast;
> This geaunt at him stoones cast
> Out of a fell staf slynge.
> —*The Tale of Sir Thopas*, vol. iii. p. 122.

235. *Into plane camp*, &c.='In open battle with dangerous strokes he brought many to their death.' Chaucer says in 'The Knightes Tale':—

> He faught, and slough him manly as a knight
> In pleyn bataille, and putte the folk to flight; ll. 129, 130.

Stewart uses the same phrase:—

> In plane battell togidder thair tha met; vol. iii. l. 47,877.

Barbour has *plane melle*:—

> 'And nocht till stand in plane melle
> Quhill the ta part discumfit be;' *Bruce*, xviii. ll. 79, 80.

247. . . . *Beirne*='a baron, a man of valour.' It is used in 'Sir Isumbras':—

> The beryns he hitt appone the hode,
> Thorowe the breste-bane it wode; ll. 454, 455.

And in 'Sir Degrevant':—

Burnes he hadde y-borne doune; l. 301.

And in Stewart:—

Into that chace of bernis that war bald
Tha tuke and slew alss mony as tha wald.
—Vol. iii. ll. 47,891, 47,892.

249. *Aucht hundred Knichtes*, &c. This seems to refer to the passage in the Maccabees: "Ut cessavit autem loqui, insiluit in eos subito; et contritus est Seron, et exercitus ejus in conspectu ipsius; et persecutus est in descensu Bethoron usque in campum; et ceciderunt ex eis octingenti viri, reliqui autem fugerunt in terram Philisthiim. —Lib. i. cap. iii. vv. 23, 24.

255-263. Godfrey of Bouillon was the son of Eustace, Count of Boulogne, and Ida, sister of Godfrey, Count of Lorraine. When Urban II. preached the first Crusade, Godfrey entered into it with great enthusiasm. About the middle of August 1096, he collected his army and began his march through Germany and Hungary. He arrived at Constantinople on the 23d of December. It was not till May 1099 Godfrey reached Jerusalem. On the 13th of June the first attack was made on the city. It proved unsuccessful. A month later it was renewed. In the afternoon—at the very hour, as it is said, in which Christ died—Godfrey brought his tower to the walls, and along with Eustace was the first to leap upon them. At the same time an entrance was effected through a breach near St Stephen's Gate by Tancred and Robert of Normandy. A terrible slaughter followed. Raymond says, "It is incredible how much blood Tancred and Godfrey shed on this day." Tasso's description of the taking of Jerusalem may be given:—

Entra allor vincitore il campo tutto
Per le mura non sol, ma per le porte;
Ch' è già aperto, abbattuto, arso e distrutto
Ciò che lor s' opponea rinchiuso e forte.
Spazia l' ira del ferro: e va col Lutto
E coll' Orror, compagni suoi, la Morte.
Ristagna il sangue in gorghi, e corre in rivi
Pieni di corpi estinti e di mal vivi.
—*La Gerusalemme*, canto xviii. stz. cv.

273-281. Charlemagne, the son of Pepin and Bertha, was born about 742 A.D. He reigned 47 years, and died at Aix-la-Chapelle, January 28th, 814. His wars with the Saxons were long and bloody. But in 785 he came to terms with his two great opponents, Wittekind and Albion, who professed Christianity and submitted to baptism. He established the bishoprics of Paderborn (780), Osnabrück (783), Verdun (786), Bremen (788), Munster (802), and Minden (803), sent priests to convert the heathen, and passed laws against all idolatrous rites and customs. He invaded Spain with a great army, and conquered at last part of the north of Spain. A rebellion of the Saxons compelled

him to leave Spain. On his return to France the rear of his army, under the command of Roland, was attacked by the Moors. The battle was long and terrible, and the Franks were all cut off at Roncesvalles :—

> When Charlemain with all his peerage fell
> By Fontarabbia ; *Paradise Lost*, i. ll. 586, 587.

It was when the part of the army under Roland's command was reduced to sixty men, he sounded his horn to call back Charles with the main army. "Behold I have his (Jamund's) horn, sword, and horse, which I gave to my kinsman Roland," as Charles says in 'Karla Magnus Saga,' p. 339, Unger's ed. (G. Vigfusson). It was endowed with magical virtues, and was heard at the distance of thirty leagues. Dante says :—

> Ma io sentì' sonare un alto corno
> Tanto, che avrebbe ogni tuon fatto fioco ;
> Che, contra sè la sua via seguitando,
> Dirizzò gli occhi miei tutti ad un loco.
> Dopo la dolorosa rotta, quando
> Carlo Magno perdè la santa gesta,
> Non sonò sì terribilmente Orlando.
> —*Dell' Inferno*, canto xxxi. ll. 12-18.

'La Chanson de Roland' says :—

> Rollanz ad mis l'olifan à sa buche,
> Empeint le ben, par grant vertut le sunet.
> Halt sunt li pui e la voiz est mult lunge,
> Granz xxx. liwes l'oïrent il respundre.
> Karles l'oït e ses cumpaignes tutes ;
> Ço dit li reis : "Bataille funt nostre hume."
> E Guenelun li respundit encuntre :
> "S'altre le desist, ja semblast grant mençunge."
>
> Li quens Rollanz par peine e par ahans,
> Par grant dulor, sunet sun olifan ;
> Par mi la buche en salt fors li cler sancs,
> De sun cervel le temple en est rumpant ; ll. 1753-1764.

The battle was then renewed, and the sixty Franks were reduced to three—Roland, Archbishop Turpin, and Gualter del Hum :—

> Li quens Rollanz fut (mult) noble guerrer,
> Gualter del Hum est bien bon chevaler,
> Li arcevesque prozdom e essaiet ; ll. 2066-2068.

Gualter del Hum was the first of the three to fall, and Turpin was wounded, and Roland was left alone :—

> Li quens Rollanz genteme[n]t se cumbat ;
> Mais le cors ad tressuet e mult chalt,
> En la teste ad e dulor e grant mal,
> Rumput li est li temples par ço que il cornat ; ll. 2099-2102.

He sounded his horn again. It was but feebly this time. Charles heard it, and caused all his musical instruments to be sounded at

once, as an answer to the call for help. This answering blast was heard by the heathen and by Roland. Then the enemy in hundreds fell upon the two:—

Li quens Rollanz, quant il les veit venir,
Tant se fait fort e fiers e maneviz
Ne lur lerrat, tant cum il serat vif.
Seit el cheval qu'om cleimet Veillantif,
Brochet le bien des esperuns d'or fin,
En la grant presse les vait tuz envaïr,
Ensem[b]l' od lui l'arcevesque Turpin.
Dist l'un al altre: "Ça vus traiez, ami!
De cels de France les corns avuns oït;
Carles repairet, li reis poestéifs;" ll. 2124-2133.

The combat raged, and Roland was left master of the field:—

L'escut Rollant unt frait e estroet,
E sun osberc rumput e desmailet,
Mais enz el cors ne l'unt mie adeset;
Veillantif unt en .xxx. lius nafret,
Desuz le cunte si l'i unt mort laisset.
Païen s'en fuient, puis si l'laisent ester;
Li quens Rollanz i est remés à pïed

Païen s'en fuient curuçus e irez,
Envers Espaigne tendent del espleiter.
Li quens Rollanz ne 's ad dunt encalcez,
Perdut i ad Veillantif sun destrer, &c.; ll. 2157-2167.

His day was over:—

Ço sent Rollanz que la mort li est pres,
Par les oreilles fors li ist le cervel;
De ses pers priet [à] Deu que les apelt,
E pois de lui al angle Gabriel.
Prist l'olifan, que reproce n'en ait,
E Durendal s'espée en l'altre main;
Plus qu'arbaleste ne poet traire un quarrel
Devers Espaigne en vait en un guaret;
Muntet sur un tertre; desuz dous arbres bels
Quatre perruns i ad de marbre faiz;
Sur l'erbe verte là est caeit envers,
Si s'est pasmet, kar la mort li est pres; ll. 2259-2270.

This is the last of the hero:—

Ço sent Rollanz de sun tens n'i ad plus;
Devers Espaigne gist en un pui agut,
A l'une main si ad sun piz batud:
"Deus! meie culpe vers les tues vertuz
De mes pecchez, des granz e des menuz,
Que jo ai fait dès l'ure que nez fui
Tresqu'à cest jur que ci sui consoüt!"
Sun destre guant en ad vers Deu tendut;
Angles del ciel i descendent à lui; ll. 2366-2374.

Deus [li] tramist sun angle cherubin
E seint Michel del peril,
Ensemble od els se[i]nt Gabriel i vint;
L'anme del cunte portent en paréis.

Morz est Rollanz, Deus en ad l'anme ès cels; ll. 2393-2397.

Gane or Ganelon was sent on an embassy to Marsile. He entered into a conspiracy with him to have Roland cut off. He proposed that an attack should be made on the rear of the Franks as they were retreating through the defiles to France, and that he would bring it about that Roland should have command of the rear-guard. The plan was adopted:—

Quan[t] l'ot Marsilie, si l'ad baiset el col;
Puis si cumencet à uvrir ses tresors.

Ço dist Marsilies:—qu'en parlereient il plus?—
"Cunseill n'est proz dunt hume n'est soürs;
La traïsun me jurrez de Rollant, s'il i est."
Ço respunt Guenes: "Issi seit cum vos plaist.'
Sur les reliques de s'espée Murgleis
La traïsun jurat, e si s'en est forsfait; ll. 601-608.

274. *Fra the Angell*, &c. The common tradition is, that it was to Clovis and not to Charles the angel gave the *fleur-de-lis*. Dame Juliana Berners, in 'The Boke of St Albans,' says that the arms of the king of France "were certainli sende by an Aungell from Heaven, that is to say, iij flowris in manner of swordis in a field of azure, the which certain armys were giuen to the aforesaid kyng of Fraunce in sygne of euerlasting trowbull, and that he and his successors always with battle and swords should be punished."

281. . . . *manesworne*='perjured.' Stewart uses the word:—

"And now agane ȝe se tha ar manesworne"; vol. i. l. 481.

291. *So tedious*='so full of what causes fainting.' In late Latin *tædit* is used personally with the accusative. Thus, Lactantius translates Jer. xv. 9 by "Et exterrita est quæ parit, et tæduit animam." It has the same meaning in 'The Babees Book':—

For many wordes ben rihte Tedious
To ylke wyseman that shalle yeve audience; p. 3, ll. 75, 76.

295. *Detestabill*, &c.='worthy of being feared or detested lest they add more misfortune.'

296. . . . *ingrait for to chois*='so disagreeable to make choice of.' (L. *ingratus*.)

314. . . . *not half sa mayt*='not half so frightened.' It appears as *amay*, used by Chaucer and others. *May* is found in 'Beryn':—

So for ought that Beryn coud ethir speke or pray
He myght in no wyse pass, full sore he gan to may; ll. 1684, 1685.

325. . . . *circumstance*='that which stands round something else,

something that attends a thing:' hence, withouten circumstance= 'without anything attending'—*i.e.*, without delay. The opposite expression is found in Stewart:—

Quhen this wes schawin with all the circumstance; vol. iii. l. 47,861.

328. . . . *begouth*='began.' The form in the north of Scotland in folk-speech is *begood*. See ii. l. 443. Barbour uses the form:—

For thar small folk begouth to failȝe; *Bruce*, ii. l. 393.

Professor Skeat says that this is a false form of the past tense, in imitation of *couth*, the past tense of *connen* (A.S. *cunnan*, to know).

331. . . . *Venus fone*='the foe of Venus.' This is a plural form used as singular. See ii. l. 1015; iv. l. 264. It occurs in 'Reign of King William' (Morris's 'Specimens').

Alle þat wolde leue he ȝef, þat is fon anerþe broȝte; l. 199.

The ordinary Scottish form is *fa, faa, fay*.

357. *Him for to fle*='to terrify, or scare him.' *Fle*='fley, scare,' a word still in use. *Fleg* is a stronger form. Barbour says:—

Thai war so felly fleyit thar; *Bruce*, xvi. l. 217.

373. *Flane bellief*, &c.='were an arrow at once to fall on you, it would be well set or fixed.'

375. *And likit we to do to the our det*='And if we chose to do our duty to thee.'

408. . . . *within ane littill stound*='within a short space of time.' (A.S. *stund*, a period.) The phrase appears in 'Genesis and Exodus' (Morris's 'Specimens'):—

An litel stund, quile he was ðer,
So gan him luuen ðe prisuner; ll. 93, 94.

In 'Havelok':—

þat þei wore on a litel stunde
Grethet, als men mithe telle a puud; ll. 2614, 2615.

In 'Sir Isumbras':—

And within a lyttille stownde; l. 496.

In 'Sir Eglamour':—

He thankyd God that ylke stownde; l. 406.

In 'The Digby Mysteries':—

with hartt and my[n]d to do ower Intentt,
with precyus bamys þis same stovnddes; p. 93, ll. 1017, 1018.

And in Barbour:—

Than men mycht se in litill stound; *Bruce*, xvii. 370.

Stound is found in 'The Kingis Quair,' st. 53.

410. *Ane Ladye gent*='a pretty lady.' See ii. ll. 771, 904. The same phrase occurs in 'Sir Eglamour':—

There he kyssyd the lady gente; l. 649.

See ibid. l. 133, for the same expression. In l. 166 it is joined with *fair*:—

As y am lady feyre and gente.

The word is applied to things. Thus, ibid.:—

Hys sydes werę bothe large and gente; l. 876.

And in 'Havelok':—

So weren he war of a croiz ful gent; l. 2139.

414. . . . *in verray*='in truth.' (Fr. *au vrai.*) See ii. l. 772.

428. . . . *sussie not*='do not be anxious.' (Fr. *soucier.*)

436. . . . *bot scho was gone hir gait*='but she had gone away.' An expression still in common use.

437. . . . *it was sum vncouth visioun*='some strange or unknown vision.' It occurs in 'Cursor Mundi' (Morris's 'Specimens'):—

Us telles alsua John gildenmoth
Of a folk ferr and first uncuth; ll. 21, 22.

Chaucer uses the word with this meaning:—

Ther mayst thou seen devysyng of herneys
So uncowth and so riche, &c.; *The Knightes Tale*, ll. 1638, 1639.

It is found several times in 'The Kingis Quair.' Lauder says:—

And geuin to vncouth Natioun; *Tractate*, l. 125.

440. . . . *all haill*='entirely.' See iii. ll. 806, 919.
Barbour has the expression:—

And tald the king all haill this tale; *Bruce*, xi. l. 3.

469. . . . *that I may trauell tyne*='that I may lose my labour.' *Tyne* (Icel. *týna*), to lose, is in common use at present. *Tyne* is used in 'The Pricke of Conscience' (Morris's 'Specimens'):—

For a flour þat semes fayre and bright,
Thrugh stormes fades, and tynes þe myght; ll. 110, 111.

In 'Havelok':—

þat he ne tinte no catel; l. 2023.

In Barbour:—

That dred thar frendis for till tyne; *Bruce*, xvii. l. 847.

In Stewart:—

The quhilk he tynt into the feild befoir; vol. iii. l. 44,000.

472. *And so he rais*='and so he rose.' *Rais* is still the folk-pronunciation. See ii. l. 664.

481. . . . *ten Sibillis.* Lactantius gives the number as ten:—"Cœterum Sibyllas decem numero fuisse; easque omnes enumeravit sub auctoribus, qui de singulis scriptaverint; primam fuisse de Persis, cujus mentionem fecerit Nicanor, qui res gestas Alexandri Macedonis scripsit; secundam Lybissam, cujus memenit Euripides in Lamiæ prologo; tertiam Delphida, de qua Chrysippus loquitur in eo libro quem de divinatione composuit; quartam Cimmeriam in Italia quam Nævius in libris belli Punici, Piso in annalibus, nominavit;

quintam Erythream quam Apollodorus Erythræus affirmat suam fuisse civem, eamque Graiis Illium petentibus vaticinatam et perituram Trojam, et Homerum mendacia scripturum; sextam Samiam de qua scribit Erotasthenes in antiquis annalibus Samnorum reperisse se scriptum; septam Cumanam nomine Amaltheam quæ ab aliis Demophile vel Herophile nominatur; eamque novem liberos attulisse ad regem Tarquinum Priscum et pro eis trecentos Philippeos postulasse, regemque, aspernatum pretii magnitudinem, derisisse mulieris insaniam illam in conspectu Regis tres combussisse, ac pro reliquis idem pretium postulasse; Tarquinium multo magis mulierem insanire putasse. Quæ dēnuo tribus aliis exustis, cum in eodem pretio perseveraret, motum esse regem ac residuos trecentis aureis emisse; quorum postea numerus sit auctus, Capitolio refecto quod ex omnibus civitatibus Italicis, et Græcis et præcipium Erythræis coacti, allatique sunt Romam, cujuscumque Sibyllæ nomine fuerint; octavam Hellespontiam in agro Trojano natam, vico Marpesso, circa oppidum Gergithium; quam scribit Heraclides Ponticus Solonis et Cyri fuisse temporibus; nonam Phrygiam, quæ vaticinata est Ancyræ; decimam Tiburtem nomine Albuneam, quæ Tiburi colitur ut dea juxta ripas amnis Anienis, cujus in gurgete simulacrum ejus inventum esse dicitur, tenens in manu librum; cujus sortes Senatus in Capitolium transtulerit." Inst. i. 6.

Ælian mentions only four, xii. 35.

490. *In euerilk Pane*='on each side.' "A panne of a howse; *panna*"—'Cath. Anglicum.' "*Pan*, a pane, piece or pannell of a wall, of wainscot, of a glass window; *panneau*, a pannell of wainscot."—Cotg. "Pane of a wall; *Corium*."—Huleot.

The description of the Heavenly City as given in 'Allit. Poems,' A 1033, has:—

> Vch pane of þat place had þre 3ateȝ.

There is also a verb *pane*. Thus it is said of the lady's chamber in 'Sir Degrevant':—

> The floure was paned over-al
> With a clere crystal; ll. 1469, 1470.

The Lincoln MS. has "paynted."

492, 493. *And speciallie.* These lines refer no doubt to the Sibylline Oracles that were of such repute in the early ages of Christianity. They consist, as they now stand, of eight books, and are written in epic hexameters in the Homeric style. They are of different ages. The first sure trace of Jewish Sibyllines is to be found in Joseph., Ant. i. 4, 3. Bleek conjectures that Jewish and Christian oracles were composed under Hadrian by an Egyptian Christian, and after several additions, now form books iii.-v.; books vi. and vii. belong to the thirteenth century; books i. and ii. to the middle of the fifth, and that book viii. was written at the time of M. Aurelius. The common tra-

dition was, that they were the productions of the daughters-in-law of Noah. They treat of the life of Christ, Antichrist, of the fate of Rome, of the history of the various empires.

502. *The fourt.* The ordinal numbers are pronounced in the same way in folk-speech in the north of Scotland to the present day.

510-530. The story is, that an old woman presented herself before Tarquinius Superbus, and offered for sale nine books of prophetic oracles. She was the Cumean Sibyl. She bears different names—Herophile, Demo, Phemonoë, Deiphobe, Demophile, and Amalthea. She demanded so high a price that the king refused to give it. She burnt three of them in his presence, and demanded the same price for the remaining six. Tarquin laughed at her. She burned other three, and then demanded the same sum. "Tarquinius ore iam serio, atque attentiore animo fit, eam constantiam confidentiamque non insuper habendam intelligit, et libros treis reliquos mercatur nihilo minore pretio quam quod erat petitum pro omnibus. Sed eam mulierem tunc a Tarquinio digressam, postea nusquam loci visam constitit. Libri tres in sacrarium conditi Sibyllini appellati."—A. Gellius, i. 19.

Tarquin committed these books to the care of two men of noble birth. In 387 the number of men was increased to ten—five patricians and five plebeians—and afterwards to fifteen. "Ad eos quasi ad oraculum quindecim uiri adeunt, cum dii immortales publice consulendi sunt."—A. Gellius, i. 19. They were supposed to contain the fate of the Roman empire, and therefore on all occasions of danger and difficulty they were consulted.

551. . . . *ȝe wald me wis sum gait*='ye would make known some way or manner to me.' (A.S. *geát, gát*, a door, a way.) It is used with the same meaning in 'Havelok':—

> Sule ye þus-gate fro me fle? l. 2419.

The present form in folk-speech is *this gate.* Barbour uses it often:—

> Ilk man a syndri gat is gañe; *Bruce*, vi. l. 577.

570. *Quhair odour.* The same idea is found at ii. l. 850. Chaucer says:—

> And I that al this pleasaunt sight sie,
> Thought sodainely I felt so swete an aire
> Of the eglentere, that certainely,
> There is no herte, I deme, in such dispaire,
> Ne with thoughtes froward and contraire
> So overlaid, but it should soone have bote,
> If it had ones felt this savour sote.
>
> —*The Flower and the Leaf*, iv. pp. 239, 240.

For the rest of the st., see note on l. 6.

598-615, 645-648. Compare these lines with the description of the wheel of Fortune in the 'Kingis Quair,' st. 159-172.

611. . . . *ay in flocht*='always in a state of unrest.' Still used in folk-speech.

618. *Quhidder gif I dar anter*, &c.='whether I should dare to adventure,' &c.

642. . . . *for name ar effeird. Name* appears to be a misprint for *nane.*

655. . . . *thole ane Assyse*, a term of law='to be brought to trial.' Stewart says:—

> Commandand him, for his greit gilt and cryme,
> Before the king to enter and thoill law; vol. iii. ll. 42,883, 42,884.

659. . . . *bruik Benefice. Benefice* seems to be the same as 'Benefit of Clergy.' This was a privilege enjoyed not only by those in holy orders, but by all who could read, of being exempted from the punishment of death, but only burnt in the hand, if convicted of certain crimes.

662. *Bot he thairof had na experiment*='But he had no experience or knowledge of what they said, for he was stupefied by the fall.' See iii. l. 15.

669. . . . *for feid or fauour micht be*='whether it would cause or bring forth a quarrel or favour.'

673-677. It is Hesiod that gives the names of the Graces as Aglaia, Euphrosyne, and Thalia. In the 'Iliad' (xiv. 269), Pasithea, the third here mentioned, is called one of the younger Graces. Euonia seems to be for Eunomia.

683. . . . *the ferrie ouir he wan.* This is still a common expression in folk-talk. Barbour says:—

> With that vord to the dil: he ran,
> And our eftir the king he wan; *Bruce*, ix. l. 405.

718. *Askand at thame*, &c. Stewart says:—

> At tha princes askand help and supple; vol. iii. l. 43,735.

731-746. These lines are suggested by Chaucer:—

> A penne I toke, and gan me faste spede,
> The woful pleynte of this man to write
> Worde by worde, as he dyd endyte;
> Lyke as I herde, and coude hem tho reporte,
> I have here set, your hertes to dysporte.
>
> If ought be mys, leyth the wite on me,
> For I am worthy for to bere the blame,
> If any thing mysreported be,
> To make this ditye for to seme lame
> Thurogh myn unconnyng, but for to seme the same,
> Lyke as this manne his compleynt did expresse,
> I axe mercy and foryevenesse.
>
> —*Complaynte of a Loveres Lyfe*, vol. viii. p. 24.

750. *We wait*='we know.' A.S. *witan*=to know. The word was in frequent use, and is quite common in folk-speech in the phrase 'weel a wyte.' It occurs in 'Havelok':—

> For þorw hem he wolde wite,
> Hwo micte yeme hise children yunge; ll. 367, 368.

In Chaucer :—

> We witen nat what thing we prayen heere ; *The Knightes Tale*, l. 402.

In 'Sir Degrevant' :—

> His squier answered y-wyse,
> "Lat me wyte what she is," &c. ; ll. 529, 530.

In 'How the Good Wyf taught hir Douȝtir' :—

> But þou wite riȝt weel whi ellis, soone þou hem forsake ; p. 40, l. 96.

It occurs in 'The Kingis Quair.' See Glossary, *s. v.* wate.
In Barbour :—

> Bot gyff he had assayit It,
> Than all perquer he suld It wyt ; *Bruce*, i. ll. 237, 238.

In Stewart :—

> Richt weill I wait that tyme so hed he done ; vol. iii. l. 43,737.

And in Lauder :—

> No more can Iudgis Illitturate
> Discus ane mater (weill I wat) ; *Tractate*, ll. 453, 454.

774. *Quhom to that*, &c. = 'as they bid, I show their mind and intention to those to whom they will present their gifts.'

776. *And gifis*, &c. = 'and give comfort to all men that are in fear.' The relative, as is frequently the case with the author, is omitted. *Fray* = 'fear' (O.Fr. *frayeur* = terror). *Confort* is a not uncommon folk-pronunciation.

784. . . . *gewin obliuioun* = 'given to oblivion.'

790. *Sen ȝe on me befoir kyde sic kindnes* = 'Since ye showed me before such kindness.' *Kyde*, past tense of *kythe*, to show. A.S. *cýðan*, to make known. The word occurs in 'Cursor Mundi' (Morris's 'Specimens') :—

> þus thoru ilk oxspring þai did
> Til at þe last þis stern it kyd ; ll. 43, 44.

801. . . . *thy actioun*, a law term.

811. *In quhais Tempill ar sex virginis.* The *Virgines vestales* were first instituted at Rome by N. Pompilius. At first they were four in number. Two were afterwards added, either by Tarquinius Priscus or Servius Tullius. Their office was : (1) To keep the sacred fire always burning. To do this they watched it during night alternately. If one of them allowed it to go out, the *Pontifex Maximus*—"the archebischop of her Tempill"—scourged her (ll. 815, 816)—'nuda quidem, sed obscuro loco et velo medio interposito.' (2) To keep the secret pledge of the empire, supposed to have been the *Palladium*, or the *Penates* of the Roman people. If a vestal violated her vow, after being tried and condemned by the *pontifices*, she was buried alive—'eirdit quick'—in the *Campus Scleratus*, near the *Porta Collina*.

857. *On the walheid was gretest Garaitour. Walheid* = 'top of the wall' ; *garaitour* = 'watch, guard.'

897. *Preter Ihoms.* Prester John is first mentioned by Otto of Freisingen. Otto relates that in 1145 A.D. the Bishop of Cabala came to Europe to lay certain complaints before the Pope. This Bishop "stated that a few years ago a certain king and priest called John, who lives on the further side of Persia and Armenia in the remote East, and who, with all his people, were Christians, though belonging to the Nestorian Church, had overcome the royal brothers Samiardi, kings of the Medes and Persians, and had captured Ecbatana, their capital and residence. The said kings had met with their Persian, Median, and Assyrian troops, and had fought for three consecutive days, each side having determined to die rather than to take flight. Prester John, for so they are wont to call him, at length routed the Persians, and, after a bloody battle, remained victorious. After which victory the said John was hastening to the assistance of the Church at Jerusalem, but his host, on reaching the Tigris, was hindered from passing, through a deficiency in boats, and he directed his march north, since he had heard that the river was there covered with ice. In that place he had waited many years, expecting severe cold; but the winters having proved unpropitious, and the severity of the climate having carried off many soldiers, he had been forced to retreat to his own land. This king belongs to the family of the Magi, mentioned in the Gospel, and he rules over the very people formerly governed by the Magi; moreover, his fame and his wealth is so great, that he uses an emerald sceptre only.

"Excited by the example of his ancestors, who came to worship Christ in His cradle, he had proposed to go to Jerusalem, but had been impeded by the above-mentioned causes."—'Curious Myths of the Middle Ages,' pp. 34-36.

Chaucer refers to the wealth of Prester John :—

> But for to speke of riches and of stones,
> And men and horse, I trowe the large wones
> Of Prestir John, ne al his tresory,
> Might not unneth have boght the tenth party
> Of their array; *The Flower and the Leaf*, iv. p. 243.

895-904. With this description of the palace of Vesta may be compared that of the Castle of Love in 'The Court of Love' :—

> With plate of gold bespred on every side,
> And precious stones, the stone werke for to hide.
>
> No sapphire of Inde, no ruby rich of price,
> There lacked than, nor emerald so grene,
> Balais Turkeis, ne thing to my devise,
> That may the castle maken for to shene; vol. iv. p. 132.

921. . . . *vs to deir*='to harm us.' *Deir*='harm' (A.S. *derian*, to harm). It is found in 'Havelok' :—

> Ne oþer wepne that may you dere; l. 490.

In Chaucer :—

> And ye schul bothe anon unto me swere,
> That neveremo ye schul my corowne dere.
> —*The Knightes Tale*, ll. 962, 963.

In 'Sir Degrevant' :—

> " Maydame, gyff hyt so be,
> Hyt deres no man but me ; " ll. 941, 942.

And in Barbour :—

> The quethir weill oft thaim na thing deris ; *Bruce*, iii. l. 520.

The word occurs as a noun in iv. ll. 471, 623. It is found in 'Sir Eglamour' as such :—

> And thereof y have mekylle dowte
> That he wylle do us grete dere or we have done ; ll. 512, 513.

Stewart uses it :—

> Fra that [tyme] furth tha did thame no moir deir ; vol. i. l. 533.

953. *Thy Actis pensit*, &c. = 'thy actions make thee,' &c.

1025. . . . *anew* = 'enough.' In folk-speech *aneuch* is applied to quantity, and *anew* to number.

NOTES TO THE THRID BUIK.

1. *The day*, &c. Sir John Skene says: "The day of compeirance being cum, to the quhilk the justice aire is cryed and proclaimed, the justice and his deputes suld compeir, with all uther persones charged and commanded to concurre and assist them. At the quhilk time, the sutes suld be first called, with their Lordes. For albiet the suiters compeir, neverthelesse, their Lordes and maisters are oblished likewise to compeir, and give presence to the justice in his aire."—'De Verborum Significatione,' p. 77.

4. *All is Sutour*, &c. These lines, as well as the whole stanza, are obscure and difficult. The following quotation may serve to throw some light on the lines: "Sok. . . . Ane auld worde used in chartoures and infeftmentes, quhilk in sundrie auld buikes conteinand the municipall lawes of this realme, is called 'secta de hominibus suis, in curia, secundum consuetudinem Regni.' Swa after my opinion, he quha is infeft with sok (quhilk we call soyt, from the French worde 'Soite, h.e. sequela') hes power and libertie to hald courtes within his awin barronie or landes; in the quhilks courts, 'homines sui,' or his vassalles suld give soyt, and send for them, ane quha is called soytor, or 'sectator,' a sequendo'; because he suld follow the courte, in the quhilk he suld compeare. This office was verie profitable for furthering of justice. And first hee quha is oblished to give soyte in the Courte of his over-lorde, suld do the samin, conform to the tenour of his infeftment, and na utherwaies."—Ibid., p. 141.

6. The forms of practice at the trial are taken from that of the Criminal Court, in which the Justice-Clerk (l. 6) at this time acted as Clerk under a Judge, either the Justice-General or one of his deputes, and the case was tried by an Assise, or Jury.—M.

7. *Four scharp sergiands*, &c. The counsel were never called "sergeants" in Scotland as they were in England—that title in Scotland being confined to one of the inferior officers of the law who as one of his duties served Summonses.—M.

Addres must have the meaning of 'set in order; arrange,' as no one addresses the Court, for Venus conducts her own case. The following

extract will explain the duties and insignia of the sergeant of the court: "The scheriffes serjand, or officiar, suld have ane horne, and ane reide wand of three quarters of ane yairde lang at the least, and gif he have nocht the samin he suld be challenged therefore be the schireffe in head courtes. . . . Quhairof the ane and the uther is necessar to him in the execution of his office, for with the sound or blast of the horne, he denuncis the disobedient rebelles; and also persewis malefactoures quha are fugitive fra the law, and raises the inhabitantes of the cuntrie, to concur and assist in taking and apprehending of them. And with the wand, he relaxes them quha returnis to the kingis obedience fra the horne, and receives them to the kingis peace."—Skene, 'De Verborum Significatione,' p. 120.

8. *Quhais Names hecht rigour.* In 'The Court of Love,' *Rigour* is one of the officers of Venus:—

> An officer of high authority,
> Cleped Rigour, made us to swere anon; vol. iv. p. 148.

Assisa. "Assisa, ane French word, quhilk signifies properlie sitting or Session."—Ibid., p. 10.

"In this realme an Assise is called ane certaine number of men lauchfullie summoned, received, sworn and admitted to judge and decerne in sundrie civil causes, sik as perambulations, cognitions, molestations, purpresture, division of lands, serving of brieves, and in all and sundrie criminal causes. For be the law of this Realm, all crimes suld be decided and tryed be ane Assise, *Stat. Alex.* c. 3. Quhairof their is twa kinds. Ane ordinarlie in use, quhilk may be called ane litil Assise of the nummer of 13 or 15 persons, *lib.* 3, c. *generalia*, 25. The uther called ane great Assise, quhilk consists of 25 persons, *lib.* 1, c. *poena*, 16, *lib.* c. 2, *dos.* 19, and all the Assessors, in baith the ane and the uther Assise, suld swear ane solemn aith to judge and decerne richtly. . . . The great Assise suld be of 25 persons, nobill and gentlemen. And the Lords of the Session upon the first daie of Junij 1591 declared all them to be esteemed, halden and repute as nobil persons and gentilmen that sal happen to be summond upon sik ane assise, quha are landed-men, albiet they be inferior in rank and dignitie to them upon quhais assise they suld passe."—Ibid., pp. 11, 12.

19. *Dione.* She was a female Titan, and according to Hesiod, a daughter of Oceanus and Tethys. She was beloved by Jupiter, by whom she became the mother of Venus.

21. *Deidamia.* This was a daughter of Lycomedes, of the island of Scyrus. When Achilles was concealed there in woman's attire, she bore him a son, called Pyrrhus or Neoptolemus, and according to others, Oneirus also.

. . . *the Nimph Dido*—a princess of Phœnicia, driven from Tyre, and the reputed founder of Carthage.

22. *The proude Progne.* She was the daughter of Pandion, king of Attica. She became the wife of Tereus, by whom she had a son named Itys. She killed him, and served up part of his flesh to her husband. See iii. ll. 226-228, and 'The Kingis Quair,' st. 55, and note p. 71. Here is Ovid's account :—

. . . . satis illi ad fata vel unum
Vulnus erat : iugulum ferro Philomela resolvit,
Vivaque adhuc animæque aliquid retinentia membra
Dilaniant. pars inde cavis exultat aënis,
Pars veribus stridunt ; manant penetralia tabo.
His adhibet conjunx ignarum Terea mensis,
Et patrii moris sacrum mentita, quod uni
Fas sit adire viro, comites famulosque removit.
Ipse sedens solio Tereus sublimis avito
Vescitur inque suam sua viscera congerit alvum.
Tantaque nox animi est ; "Ityn huc accersite" dixit.
Dissimulare nequit crudelia gaudia Progne :
Jamque suæ cupiens existere nuntia cladis
"Intus habes, quem poscis" ait. circumspicit ille,
Atque ubi sit, quærit. quærenti iterumque vocanti,
Sicut erat sparsis furiali cæde capillis,
Prosiliut Ityisque caput Philomela cruentum
Misit in ora patris ; *Meta.*, vi. ll. 642-659.

24. *The Poetris*, &c. Sappho was one of the two great leaders of the Æolian school of lyric poetry. Alcæus was the other. She was a native of Mitylene, or, according to others, of Lesbos. Her love for Phaon was famous.

25. *Octauia*, &c. She was the daughter of the Emperor Claudius by Valeria Messalina. She became the wife of Nero. He never cared for her, and at last divorced her to marry Poppæa. She, at the instigation of Poppæa, was removed to Campania, where she was strictly guarded by soldiers. Nero was obliged by the remonstrances of the people to bring her back to Rome. This only hastened her ruin. She was shortly afterwards removed to the island of Pandataria, where she was not long after put to death.

28. *Subtill Scylla.* Scylla was the daughter of Nisus, king of Megara. To please Minos, whom she loved, she cut off her father's yellow hair, and thus caused his death. See iii. ll. 203, 204. Ovid says :—

. . . . Thalamos taciturna paternos
Intrat, et heu facinus ! vitali nata parentem
Crine suum spoliat, prædaque potita nefanda
Fert secum spolium sceleris, progressaque porta
Post medios hostes—meriti fiducia tanta est—
Pervenet ad regem. quem sic adfata paventem est :
"Suasit amor facinus. proles ego regia Nisi
Scylla tibi trado patriæque meosque Penates.
Præmia nulla peto, nisi te. cape pignus amoris
Purpureum crinem. nec me nunc tradere crinem,

Sed patrium tibi crede caput," sceleratque dextra
Munera porrexit. Minos porrecta refugit.
—*Meta.*, viii. ll. 84-95.

30. *The Quene Phillis.* Phyllis was a daughter of King Sithon in Thrace. She fell in love with Demophon on his return from Troy to Greece. Demophon promised to return from Athens by a certain day and marry her. He was prevented from keeping his promise, and Phyllis hung herself at the time Demophon arrived. She was changed into an almond-tree. See iii. ll. 205, 206.

33. [*M*]*edea*, &c. Medea was the daughter of Æëtes, king of Colchis. She was most famous for her powers of sorcery. When Jason arrived in Colchis in search of the golden fleece, she fell in love with him, and promised to put him in the way of gaining the fleece, if he would marry her, and take her to Greece. On his promising to do so, she kept her word, conducted her beloved to the fleece, sent to sleep the dragon that guarded it, took possession of the fleece, and embarked with her lover on the Argo, and sailed away to Greece with the fleece. See iii. ll. 208-216.

34. *Quene Niobe*, &c. According to the common account, Niobe was daughter of Tantalus, sister of Pelops, and wife of Amphion, king of Thebes. She was the mother of twelve children—six sons and six daughters. She deemed herself, in consequence, superior to Leto, who had but two. Enraged at her presumption, Apollo and Artemis put all her children to death. For nine days they lay unburied, for Jupiter had changed the people into stones. On the tenth day, they were buried by the gods themselves.

36. *Dalida.* Delilah, the wife and betrayer of Samson. Dalida is the form of the word in the LXX. See iii. ll. 217-219. Reference is made to Samson in 'The Court of Love':—

I me report to Salomon, the wise,
And mighty Sampson, which beguiled thrice
With Dalida was; vol. iv. pp. 149, 150.

37. *Thair was Biblis.* Biblis is a name of Semiramis, one of the founders of the Assyrian empire. She was remarkable for the deeds she performed and the buildings she erected, as well as for her voluptuousness.

Canace, a daughter of Æolus and Enarete. She entertained an unnatural love for her brother Macareus, and was in consequence killed by her father.

38. *Helen*, a daughter of Zeus and Leda. She was of great beauty, and is said to have been carried off in her youth by Theseus. She became the wife of Menelaus, and was afterwards carried off by Paris to Troy.

Pirrha. Pyrrha was the wife of Deucalion. They were the only two that were saved when Jupiter destroyed the human race by a flood.

38, 39. . . . *the May Thisbe.* Thisbe was a beautiful maiden of

Babylon. Her lover was Pyramus. They had to converse sécretly through a hole in the wall that divided their dwellings, as their parents were adverse to their marriage. On one occasion they agreed to meet at the tomb of Ninus. Thisbe arrived before her lover, and while she was waiting his arrival, a lioness smeared with the blood of an ox which she had just devoured, made her appearance. Thisbe fled, and lost her garment in her flight. This garment the lioness soiled with blood. On finding it, Pyramus fancied Thisbe had been murdered. In his despair he killed himself under a mulberry-tree, whose fruit has ever since been red. Thisbe, on finding her lover's body, also made away with herself. See iii. ll. 229-234.

40, 41. *Iocasta.* Jocaste, called also Epicaste, was the daughter of Menœceus and wife of Laius, to whom she bore a son, Œdipus. Him she afterwards married without knowing he was her son. See iii. ll. 220-222.

42. *Deianira,* &c. She was the daughter of Althea, and became the wife of Heracles. She became jealous of her husband with Iole. To prevent him from giving his affection to Iole, she dipped a white garment, in which he was going to offer up sacrifice in gratitude for his safe return home, in a preparation made from the blood of the centaur Nessus, and sent it to her husband. The poison that was in the centaur's blood from the arrow with which Heracles slew him penetrated his body, and he died in agony. Deianira, seeing what she had done, killed herself. See iii. ll. 223-225.

44. *Hippolyte.* She was the wife of Acastus. She bore also the name of Astydamia. She fell in love with Peleus, whom Acastus had purified of the murder of Eurytion. Peleus refused to listen to her, and was then accused by her to her husband. Acastus concealed his anger; but on one occasion, when he and Peleus were hunting on Mount Pelion, Peleus fell asleep. Acastus took away his sword, so that he was left defenceless. He narrowly escaped being killed by the centaurs. He returned to Acastus, and put both him and his wife to death.

Pandora. When Prometheus had stolen fire from heaven, Zeus caused Hephæstus to make a woman out of earth, who by her charms should bring all kinds of miseries on man. Each of the Olympians gave her some power by which she would be able to work some woe on man. She was accordingly called Pandora.

46. *Euridece.* Eurydice was the wife of Orpheus. The legend is well known.

47. *Alcmena,* &c. Alcmene was a daughter of Electryon, king of Messene. All her brothers fell fighting with the sons of Pterelaus. She promised to marry him who should avenge their death. Amphitryon undertook to do so. While he was engaged in this task, Zeus assumed his shape and claimed her as his wife. She became the mother of Heracles by Jupiter. Amphitryon on his return took her

to wife, and had by her a son. After Amphitryon's death she married Rhadamanthys.

48. *And Hecuba.* Hecabe was a daughter of Dyamus in Phrygia, and second wife of Priam, king of Troy.

128. *With ane twme scheith*, &c. The meaning of this may be the following: Desperance being a gentleman, carried a sword. When accused, his sword was taken from him, as being unworthy to carry the badge of a gentleman, and when he was placed in the dock, the empty scabbard was laid in front of him. If he was acquitted, the sword was restored to him.

On the Pannall—i.e., in the dock. *Pannell* was the usual name given to the accused when put in the pannell or dock for trial (Hume's 'Commentaries,' ii. 167), just as the jury are said to be impanelled when enclosed in the jury-box, though it has sometimes been derived from *panella*, the piece of parchment on which the names of the jury were written. See Skeat, *s. v.* "Pannell." M.

140. . . . *theis* is a misprint for *cheis.*

149. [*T*]*hat I incur heir nouther schame, nor lak*='that I suffer neither shame nor reproach.' Lauder says:—

> The Hypocreit will thinke no schame nor lak
> Buds to receaue, and tha wer fra his broder.
> —*Ane Prettie Mirrour*, ll. 59, 60.

The verb *lack*='undervalue, despise,' may still be heard.

150. . . . *cautelous case*, see iii. l. 193. Cautelous case is a case that requires care in conducting it; hence difficult, dangerous to the accused.

164. *Of this dittay*, &c. "The justice aire or court being proclaimed at the *kingis* command to be halden sic ane day as he pleases, in the head burgh of the schire, the justice shall cause dittay to be taken by his clerkes diligentlie and faithfullie. For the dittay is the principal and chief substantial point of the justice aire, and the justice suld follow the order thereof.

"Dittay may be taken up, upon all crimes perteining to the justice and his jurisdiction, ... as the death of the King; sedition within the realme; betraying of the Kingis hoist or armie; breaking of the Kingis protection," &c.—Skene 'De Verborum Significatione,' p. 70.

170. . . . *lat it pas to assyis.*—"Gif the person attached compeires in the courte, and beand accused, hes na relevant exception, or reasonable defense, of necessitie he suld passe to the knawledge of ane assise, conforme to the lawes of the realme. At the quhilk time, the haill assisours suld be called, and the absentis amerciat. . . . And the partie accused suld be heard to propone all and sindrie his lauchful defenses, against the haill assisoures, or ony of them, to repell them, as he may best of the law, and stay them to passe upon his assise. At this time the person compeirand, and accused, cummis in the will of the justice, or he is clenged be ane assise; or he is filed

and convict. Gif he submittes himselfe, and cummis in will, it is leasum to the justice to draw him furth of the rolles, and to declare his will, and to charge him to pay ane composition, or sic ane sum of silver as he pleasis to modifie, after the qualitie of the crime and person."—Skene 'De Verborum Significatione,' p. 81.

182, 183. There was a variety of grounds upon which the assize in our old law could be challenged (Hume's 'Commentaries,' ii. p. 123). The objections taken by Vesta, as advocate for the accused, are, first, relationship to the prosecutor, as in the case of Dione, the mother of Venus; and second, favour to Venus, the prosecutor, as in the case of Scylla, Phillis, Medea, Dalidas, Jocasta, Deianira, Progne, Thisbe. So Vesta challenges these nine,—p. 89, l. 252.—M.

216. . . . *but weir*='without doubt.' (Icel. *vari*, caution.) The word is several times used by Barbour, and the phrase *but weir* occurs in 'Bruce,' xvii. :—

> Till Schir robert the douchty king,
> That assemblit bath fer and neir
> Ane host, that, quhen he vist but weir
> That the king swa of Ingland
> Had assegit with stalward hand
> Berwik, &c.; ll. 494-499.

263. . . . *all standis by*='all that stand by.' The relative is omitted.

266. . . . *hatrent*='hatred.' See iii. ll. 277, 732. This form is that of *luifrent*, *manrent*, &c. It occurs in 'The Pricke of Conscience' :—

> Pride, hatreden, and envy; l. 3363.

Its form in 'Catholicon Anglicum' is *hateredyñ*. It is used by Lauder :—

> Frome heycht, frome haitrent, and frome luste; *Tractate*, l. 459.

And Stewart :—

> Haitrent, invie, pomp, and presumptione,
> Quhilk wilbe caus of mekill bost and schoir; vol. i. ll. 847, 848.

268-273. *Acteon*, &c. Acteon was the son of Aristæus and Autonoë, a daughter of Cadmus. While hunting on Cithæron he was torn to pieces by his own fifty dogs. Various reasons are given for this death. One is, that it was because he saw Artemis bathing in the vale of Gargaphia, and that when she discovered this, she changed him into a stag, when he was set upon by his own dogs, and torn to pieces. See Ovid's Meta., iii. ll. 138-252.

271. . . . *on case*='by chance.' (Fr. *cas*, L. *casus*.) It is used by Chaucer :—

> Were it by aventure, or sort, or cas,
> The soth is this, the cut fil to the knight; *The Prologue*, ll. 844, 845.

And by Barbour :—

> That had it nocht hapnyt throw cass; *Bruce*, x. l. 694.

274-279. *Diomeid*, &c. Diomedes was the son of Tydeus. He was

one of the bravest of the Greeks in the Trojan war. For the changing of his companions into birds, see Ovid's Meta., lib. xiv. ll. 456-511.

324. *Quhilk ressoun salbe correspondent* = 'which shall be according to reason.' *Reason* is governed by *correspondent.*

341. . . . *'boist busteous* = 'noisy brag.' Barbour uses the word :—

> The pomp of pryde ay furth shawis,
> Or ellis the gret bost that it blawis ; *Bruce*, iv. ll. 121, 122.

In Stewart :—

> In gude ordour with mekle schoir and boist ; vol. iii. l. 48,270.

And Lauder :—

> Sennacherib, for all his bost and schore,
> Wes put to flycht ; *Godlie Tractate*, ll. 440, 441.

353. These lines remind one of Chaucer's 'The Wyf of Bathes Tale' :—

> I wot wel Abram was an holy man,
> And Jacob eek, as ferforth as I can,
> And ech of them had wyves mo than tuo,
> And many another holy man also ; vol. ii. p. 46.

356. . . . *mell* = 'interfere.' (O.Fr. *mesler.*) It is found with this meaning in 'The Young Children's Book' :—

> That longes to þe, with þat thow melle ; p. 19, l. 56.

And in Lauder :—

> Gyf ȝe haue done with siclyke gudis mell ; *Godlie Tractate*, l. 570.

Melling = 'interference,' is found in 'The Kingis Quair,' st. 145. *Intermell* has the same meaning.

394-419. Compare these lines with what Lauder says :—

> The sapient salomon, with wemen was confoundit,
> Thocht he was wysest that euer nature wrocht ;
> The force of Samson, that in to strenth aboundit,
> Be Dalyla was suttellie out socht ;
> The Propheit Dauid, full deir his loue he bocht,
> With mony mo that vsit sick vaniteis,
> Was dyuers wayis vnto confusioun brocht,
> And Brint thame selffs, as dois the Butterfleis.
> —*Ane Gvde Exempill*, ll. 9-16.

396. *Ayin sanctitude* = 'ay in sanctitude.'

418, 419. According to the E.V., the eleventh chapter of 2 Samuel. Rolland follows the division of the Vulgate.

450. *Scho wairit* = 'she spent.' *Waur* is still used in Banffshire and other parts with the meaning to spend.

469-472. *For thay quhilk at Kirk dur takis wi[fe to wed]*. This refers to the only legitimate form of marriage, as distinguished from irregular or clandestine marriages.

Thus the 'Regiam Majestatem,' ii. 16. 1, refers to it in connection with the dowry which, according to custom, the husband endowed

his wife at the door of the church. "The Dos commonlie is called and signifies that quhilk ane frie man gives to his spouse at the kirk doore (*ad ostium ecclesiæ*) the time of the marriage." Cf. statute Alexander II. cap. 22. § 5.—Fraser, 'Husband and Wife,' vol. i. p. 259. M.

Chaucer says of the 'Good Wif of Bathe':—

> Sche was a worthy womman al hire lyfe,
> Housbondes at chirche dore sche hadde fyfe.
> —*Prologue*, ll. 459, 460.

499. . . . *his ring*='his kingdom.' (Fr. *règne*, L. *regnum*.) The word is found in Lauder:—

> Boith the wynning and tinsaill
> Off 3our haill Regioun and ryng; *Tractate*, ll. 382, 383.

See also l. 38.

546. The same phrase occurs in 'The Court of Love':—

"Now stint," quoth Lust, "thou speketh not worth a pinne;" vol. iv. p. 169.

588-591. Compare these words with the words of Dante:—

> Or se' tu quel Virgilio, e quella fonte,
> Che spande di parlar sì largo fiume?
> . . . . . .
> O degli altri poeti onore e lume; *Dell' Inferno*, Canto i. ll. 79-82.

592-597. Rolland alludes to the same story in 'The Sevin Seages':—

> Siclyke Virgill that was sa done expart,
> Intill ane creill thay hang him ouir the waw
> To his greit shame, that all the pepill saw; p. 80.

This may refer to what Servius says on Eclogue, iii. l. 20: "Ajunt enim hoc: Varus, tragœdiarum scriptor, habuit uxorem literatissimam: cum qua Virgilius adulterium solebat admittere." *Virgilii Opera* (Burmn., Amstl. 1746), vol. i. p. 45. Donatus says: "Vulgatum est consuevisse eum cum Plotia Hieria."

598-600. The same thing is said of Aristotle in 'The Sevin Seages':—

> Arestotill quhilk was A per sie
> Of naturall wit, and greit Philosophie,
> Thay brydillit him as he had bene ane horse; p. 80.

685-687. "Though she was for some time incontinent, she was afterwards abundant in virtues, having remedied all by prayer and good deeds."

Beeft=be or by, and *eft*=after (A.S. *æft*). Chaucer uses *eft*:—

> Yet somtyme it schal falle upon a day
> That falleth nought eft withinne a thousend yeere.
> —*The Knightes Tale*, ll. 810, 811.

714. *Or* is redundant.

784. . . . *we reid efter Lira.* See note on iv. l. 5.

820. *In the vyle schell*, &c. The shell is the fresh-water or pearl-mussel (*Mya margaritifera*, Linn.; *Alasmodon margaritiferus*, Gray).

852. *Katherin.* "This Katharine was a noble maiden of Alexandria, who from her earliest years joined the study of the liberal arts with fervent faith, and in a short while came to such an height of holiness and learning, that when she was eighteen years of age she prevailed over the chiefest wits. When she saw many diversely tormented and haled to death by command of Maximin, because they professed the Christian religion, she went boldly unto him and rebuked him for his savage cruelty, bringing forward most sage reasons why the faith of Christ should be needful for salvation." Maximin confronted her with the most learned men, collected from all quarters, to confute her. Her eloquence converted them to the faith of Christ, "and they were content even to die for His sake. Then did Maximin strive to beguile Katharine with fair words and promises; and when he found it was lost pains, he caused her to be hided and bruised with lead-laden whips, and so cast into prison, and neither meat nor drink given to her for the space of eleven days. At that time Maximin's wife, and Porphyry the captain of his host, went to the prison to see the damsel, and at her preaching believed in Jesus Christ, and were afterwards crowned with martyrdom. Then was Katharine brought out of ward, and a wheel was set, wherein were fastened many and sharp blades, so that her virgin body might be thereby most direfully cut and torn in pieces, but in a little while, as Katharine prayed, this machine was torn in pieces, at the which marvel many believed in Christ. But Maximin was hardened in his godlessness and cruelty, and commanded to behead Katharine. She bravely offered her neck to the stroke, and passed away hence to receive the twain crowns of maidenhood and martyrdom upon the 25th day of November. Her body was marvellously laid by angels upon Mount Sinai in Arabia."—'The Roman Breviary,' translated by John, Marquess of Bute, vol. ii. pp. 1370, 1371.

Henry Constable's Sonnet may be quoted:—

> For all in thee became angelical:
> An angel's face had angels' purity,
> And thou an angel's tongue did speak withal;
> Lo! why thy soul, set free by martyrdom,
> Was crowned by God in angels' company,
> And angels' hands thy body did entomb.

Margaret. "Margaret, Queen of Scots, was most noble by birth, uniting in herself from her father the blood of the kings of England, and from her mother the blood of the Cæsars; but her greatest nobleness was in her brave Christian life. She was born in Hungary, where her father was then an exile [in the year 1046], and had passed a religious childhood, when her uncle Edward, the holy king of England, recalled him to his own royal home, and she came to England

with him [in 1054]. A few years after, upon the ruin of her family, she was escaping from England by sea, when the violence of the weather, or, to speak more truly, the providence of God, caused that the ship should take refuge upon the coast of Scotland. There her extraordinary graces of mind and body so attracted King Malcolm III., that, by the advice of his mother, he took her to wife [in 1070]; and of Scotland she deserved exceedingly well for the thirty years of her reign, by the holiness of her life and the abundance of her works of mercy. . . . She took great delight in the public worship of God, and founded or renewed a great number of churches and convents, which she enriched at great cost with sacred furniture. . . . The most remarkable feature of her life was the tenderness of her charity toward her neighbour, especially the needy. Of these she would not only order whole flocks to be relieved, but was accustomed to give dinner to three hundred of them every day, treating them with the tenderness of a mother, and waiting upon them on her knees like a maid-servant. She held it one of the privileges of her rank to wash their feet with her own Royal hands, and to dress their sores, which latter she would even kiss. To meet the expenses of her charities, she sold not only her queenly raiment and her precious jewels, but more than once exhausted her funds entirely. Purified by grievous suffering, which she bore with marvellous patience during an illness of six months, she resigned her soul into the hands of Him who had created it, upon the 10th day of June [1093]. At the moment of death, the bystanders saw her poor worn face, pale and disfigured by continual suffering, flush again with a beauty to which it had been long unused. After her death she became illustrious on account of great signs and wonders. With the approval of Clement X. she was chosen Patroness of Scotland; and her memory is held in profound reverence throughout the whole earth."—'The Roman Breviary,' translated by John, Marquess of Bute, vol. ii. pp. 1097, 1098.

Barbara. This saint suffered martyrdom under Maximinus (A.D. 235-238), in Nicomedia, according to Baronius. The legends agree that she was a virgin of great beauty, who early became a Christian. She wished her father to adopt the faith. He is said to have accused, betrayed, and even beheaded her. The 'Martyrology' says that on December 4 "there suffered at Nicomedia, in the persecution under Maximinus, the holy virgin and martyr Barbara. After a cruel and wasting imprisonment, she endured burning with lamps, the cutting off of her breasts, and other torments, and finished her testimony by the sword."

853. *Dorothe.* This saint was a virgin and martyr of Cappadocia. "The maiden Dorothy of Cæsarea in Cappadocia, was betrayed to Apricius the President, by her two sisters Chrysta and Callista, who had denied the faith, in the hope he would induce her to do likewise. She

was arrested, but it came not to pass as they hoped. On the contrary, she brought them back to the Christian worship, and they received martyrdom. She was long tormented upon the rack, and scourged with palm-branches, and in the end was beheaded, receiving the double palm of virginity and martydom."—'The Roman Breviary,' translated by John, Marquess of Bute, vol. i. p. 1005.

It is supposed she suffered martyrdom in the reign of Diocletian. Her body is in the church which bears her name in Rome, and which is situated in the Trastevere.

Lucie. "Lucy was a maiden of Syracuse, the daughter of a noble Christian family. Her mother, Eutychia, being afflicted with an issue of blood, went with her to Catania, to pray before the body of the blessed Agatha. Lucy, by her earnest prayers at the grave, obtained her mother's cure through the intercession of Agatha, and then immediately begged her to give to Christ's poor the whole dowry which had been set apart for herself. As soon, therefore, as they returned to Syracuse, they sold the property, and distributed the money among the poor." Her betrothed accused her before Paschasius the Prefect of being a Christian. He tried every argument to make her recant. When he could not, "he bade them take her to the place of shame, but by the power of God it became impossible to move her. Whereupon, being inflamed with anger, he had pitch, resin, and boiling oil poured upon her, and then set on fire. But the fire did not take hold upon her. Therefore he practised many other cruelties upon her, and at last thrust a sword through her neck. When Lucy had received this wound, she began to speak of the peace of the Church, which it should enjoy after the death of Diocletian and Maximian, and presently returned her soul into the hands of God. She testified on the 13th day of December. Her body was buried at Syracuse, but afterwards taken to Constantinople, and lastly to Venice."—Ibid., vol. i. p. 954.

St Lucia is made by Dante the symbol of heavenly light :—

> Questa chiese Lucia in suo dimando,
> E disse : Ora abbisogna il tuo fedele
> Di te, ed io a te le raccomando.
> Lucia, nimica di ciascun crudele, &c. ; *Dell' Inferno*, Canto ii. ll. 97-100.

NOTES TO THE FOURT BUIK.

5. *With Lirais glois.* Nicholas de Lyra, a Franciscan monk, and a Jewish convert, as it is said, was born at Lire in Normandy. He became a monk about A.D. 1292, and was Master of Theology at Paris A.D. 1320. He expounded the Scriptures in the Franciscan convent at Paris. He died in 1340. His great work is 'Postillæ perpetuæ, sive Brevia Commentaria, in universa Biblia.' His Commentaries far exceeded all others. Luther made large use of them in translating the Bible. Anti-Reformers said :—

Si Lyra non lyrasset
Lutherus non saltasset.

10. Bartolus was born at Sassoferatto, in the duchy of Urbino, A.D. 1313-14, and died at Perugia in 1357. He studied civil law, first at Perugia, and then at Bologna. When twenty years of age he was made doctor, and three years afterwards he began to teach law at Pisa. His lectures and legal opinions were held in the highest repute, and his Glosses on the Civil Law were long followed as a chief authority.—See Savigny, 'Geschichte des Römischen Rechts,' vol. vi. p. 122. M.

11. Alexander de Imola, called Tartagnus, an Italian jurist, lectured for thirty years at Pavia, Ferrara, Padua, and Bologna. He died in 1487. He has left Commentaries on civil and canon law.—Ibid., vol. vi. p. 271.

Baldus Ubaldus was born of a noble family at Perugia, A.D. 1324. He was the pupil, and afterwards the rival, of Bartolus. He taught and lectured at Perugia, Pisa, Bologna, Florence, Padua, and Pavia. His death took place at Paris, A.D. 1400. He wrote Commentaries on the Old and New Digest, Commentaries on *Liber Feudorum*, &c., &c.—Ibid., vol. vi. p. 185.

12. Jaison Maino was the illegitimate son of Andreot Maino of Milan. He was born at Milan in A.D. 1435, and died 1519. He studied at Bologna under Imola. In 1467 he became professor at Pavia, and lectured on the Institutes. He afterwards left Pavia, and

continued to lecture in several places. He returned in 1491 to Pavia, and continued to lecture with such success that crowds from France, Germany, and Italy came to hear him. He wrote several works on law.—Savigny, 'Geschichte des Römischen Rechts,' vol. vi. p. 343.

12, 13. Justinian the Emperor was the first that codified the Roman law. To do this he employed the most famous lawyers of the day, with Tribonian as their chief. He, along with sixteen others, collected all that was useful in Roman law, and arranged it in fifty books under the title of 'Pandecta' or 'Digesta.' It was published A.D. 533. During the same year was published another work, containing the first principles of Roman Law, under the name of 'Institutiones.' It was composed by Tribonian, Theophilus, and Dorotheus. It was published before the 'Digests.' It consists of four books. Some time after, a third work was compiled by Tribonian and four others skilled in law. It was composed to supplement what was deficient in the 'Institutes,' and to correct what seemed to be inconsistencies between them and the 'Digests,' and received the name of 'Codex repetitæ prælectionis.'

'Decretal' is a code containing decrees of a Pope or Council on any one subject.

13. Angelus was the son of Paul de Castro, who was born of a family so poor that it had not a name, and was called Castro from the town in which he was born. He for a time acted as copyist to Baldus, and afterwards became professor of law, and for forty years lectured at Padua, Florence, Bologna, and Ferrara. He wrote on the 'Digest' and 'Code.' His work, 'Commentarius super Codicem, Digestum, vetus et novum et Inforciatum,' was published at Lyons in 1527.

14. *Inforciat.* Inforciat is the middle part of the 'Digest,' xxxiv. 3 to xxxviii., so called because the MS. of either the whole or a part of it was added to the first part; Dig. 1 xxiv. 2 (called "Digestum vetus"), and the third part Dig. xxxviii. to l. (called "Digestum novum"), when the text was brought by the Florentines from Ravenna to Bologna. For further information refer to Savigny, 'Geschichte des Römischen Rechts,' vol. iii. p. 390, and Rudorff, 'Römischen Rechts Geschichte,' vol. i. p. 326. M.

Panormitanus. Nicolas Tedeschi Panormitanus was born at Catania or at Palermo in 1386. He was one of the most celebrated jurisconsults of the Middle Ages. In his own country he taught canonical jurisprudence, and opened a school at Siena that drew crowds. Martin V. appointed him, in 1425, abbot of St Mary de Maniago, in the diocese of Messina. In 1434 he was raised to the bishoprick of Palermo, and was deputed by the King of Arragon to the Council of Basle, and Eugenius IV. charged him with the care of dissolving it in 1437. He disobeyed the order, and embraced the cause of the Antipope Felix V. By him he was made a cardinal,

and named his legate *a latere* in Germany. Among his works may be mentioned 'In V Decretalium libros Commentaria'; 'Glossæ in Clementinas.'

16. *Quhilk wrait*='who wrote.' *Vrait* is still the pronunciation in parts of Banffshire.

30. *Of baith the Lawis.* See l. 16. Lauder says of "faithfull mynistaris":—

> Thay suld haue knawlage of boith the Iuris,
> Als weill the Canone as Ciuile law; *Tractate*, ll. 448, 449.

33. *The mony gre*='by many degrees.' *Gre* is the Fr. *gre*, a step.

40. *For and sa*, &c.='for if it were so, there would be no succeeding seed or generation.'

50. . . . *at the debait.* *The* was frequently used by writers in Scotland, and also in England, when it is now omitted. One example out of several in Lauder will suffice:—

> . . . for euer to remaine
> In the Infernall endles paine; *Tractate*, ll. 57, 58.

62. *That nane sould preis*, &c.='that no one should take upon himself to do the like thing.' Lauder uses *preis* under the same form as well as under the form *prease*:—

> Preis neuer, O Prencis, in 3our cure,
> No waye for to oppresse the pure; *Tractate*, ll. 243, 244.

70-72. The form of homage was as follows: "Ieo devink' vostre hom de vye et de member, et de terren honour, et foy vous porteray contre toutz yceux qui porront vivre et morir, sauf la foy nostre seigneur le roy et ses heirs, roys d'Engleterre."—'Registrum Palatinum Dunelmense,' vol. i. p. 92.

83. *That he but dowt was drint*='he was without doubt drowned in despair.'

88. *Bot gif*, &c.='unless there be found rescue at once.' Lauder has:—

> Geue that thare ony places be
> More creuell than vthers in degre; *Tractate*, ll. 89, 90.

91-99. This stanza is after the manner of Chaucer's 'Dreme':—

> Wherefor I doute that the blame,
> Might be hindering to youre name,
> Which floured hath so many yere,
> So longe, that, for nothing here,
> I wolde in no wise he deyde; vol. vi. p. 70.
>
> And quok for fere, and gan to seyne
> For wo, "Alas! what shal I do?
> What shal I seye this man unto?
> If he deye here, lost is my name!
> How shal I pleye this perillous game?

If any thing be here amisse,
It schal be seyde, it rigour is;
Whereby my name impayre might,
And like to deye eke is this knight;" ibid. p. 71.

See iv. ll. 175-185.

99. . . . *thair deith for to purches*='to procure or be the cause of their death.' *Purches*, to procure, bring about (O.Fr. *purchacier*). It is found in 'The Kingis Quair,' st. 59, 184, and occurs in Barbour under the forms of *purchas*, *purchess*, and *purches*. One example will suffice:—

And went weill oft to hunt & play,
For to purchase thame venysouñ; *Bruce*, vii. ll. 495, 496.

125. *Sa in ane voice.* Barbour uses the same expression:—

Than with añe voce all can thai cry; *Bruce*, xii. l. 200.

138. . . . *hir allone*, in modern folk-speech *hir lane*.

172. *Missiua Rhamnusiæ missa ab Assisa.* This, which is called a "bill," is the "verdict" of the assise upon the case, but is in no known form of such verdict.—M.

172. . . . *for fault*='for want of.' See iv. l. 296. Barbour uses the word with this meaning:—

And that war voundir for to fall
Na war falt of discrecione; *Bruce*, vi. ll. 344, 345.

It occurs in 'How the Good Wife taught her Daughter':—

For falt of aw and of teching
Bryngis thame oft to mysgouernyng; ll. 255, 256.

196. . . . *with mercie meis*='moderate with mercy.' See iv. l. 343. Abraham, when pleading for the Cities of the Plain, says:—

If ten trysty in toune be tan in þi werkke3
Wylt þou mese þy mode and menddyng abyde? *All. Poems*, B. ll. 763, 764.

It is found in 'The Tounley Mysteries':—

mese youre hart, and mend youre mode; p. 175.

In G. Douglas:—

King Eolus set heich apoun his chare
With scepture in hand, thare mude to meis and still; *Æneados*, i. p. 14.

And in Lauder with a person as object:—

Gyf Abygall had nocht it weill conuoyit,
And measit Dauid verray Prudentlie; *Ane Godlie Tractate*, ll. 581, 582.

197. . . . *deseis*='want of ease, what is painful, misery.' See iv. l. 344. It is found in 'The Flower and the Leaf':—

Them to comforte after their great disease; iv. p. 252.

Barbour uses it with the same meaning:—

And to reherss thar auld disese
Dois thaim oft-syss confort and ese; *Bruce*, iii. ll. 563, 564.

223. *Ane richt greit thing*='very much.'

232. *To make ane mendis.* An expression that may still be heard. Stewart uses it :—

> 'He sall neuir be at concord with the laif,
> Quhill he ane mendis or ane vengance haif'; vol. i. ll. 3764, 3765.

Amendis is found in 'Sir Ferumbras' :—

> þe amendes a profrede him for to make
> At heȝ and low what he wold take,
> And so thay acorded ther; ll. 2112-2114.

292. *And thairupon tuik notis and Instrumentis.* This is merely the usual form of taking a record of the result of the trial, and when reduced to writing it is called (p. 121, ll. 309, 310) the "prothogoll" or "protocol," the usual term for a notary's record of any legal contract or act.—M.

306. . . . *brybe & boist*='shout and noise.' Barbour uses *bost* :—

> The pomp of pryde ay furth shawis,
> Or ellis the gret bost that it blawis; *Bruce*, iv. ll. 121, 122.

Stewart has the phrase *bost and shoir* :—

> To se thame thair with so greit bost and shoir; vol. iii. l. 43,268.

See l. 43,295.

307. *In auenture gif*='if by chance such events full of trick should be again raised.'

360. . . . *thrift and thraw*='constraint, oppression and pain.' *Thrift* is a misprint for *thrist*='constraint, a pressing.' See Jamieson, *s. v. threist* and *thraw*, and note on lines 608-622, l. 156, of quotation.

378. . . . *bruik with greit barret and baill*='live with great strife and pain.' The same expression is found in 'Awntyrs of Arthure' :—

> That mekill bale, and barete till Ynglande sall brynge; st. 23.

It occurs in 'Havelok' :—

> Betere his i nime miself and se,
> þat þis baret on hwat is wold,
> þanne i sende yunge or old; ll. 1931-1933.

The word is the O.Fr. *barat;* comp. Ic. *baratta.*

379. . . . *fulfillit*='brimful,' or 'filled to the full;' in modern folk-talk, *fou fillt.* Barbour uses it several times with the same meaning :—

> And sa fulfillit of all manheid,
> Wes put to sa fellouñe a ded; *Bruce*, xix. ll. 105, 106.

401-409. These lines seem to refer to the sow that sometimes, when farrowing, eats her young. *Rout and rair* is a phrase that may still be heard under the form *rout and roar.* Barbour uses *rout* :—

> Bot fell on slepe and routit he; *Bruce*, vii. l. 192.

419. *This be quhilk*, &c.='she who was Chancellor of the Assise,' &c.

431. . . . *with all deuoir he docht*='with all the duty with which he was capable.' The form *douthe* occurs in 'Havelok':—

> Ne non oþer fish þat douthe
> His meyne feden with he[r] mouthe; ll. 833, 834.

See Jamieson, *s. v.* "dow."

479. . . . *tinsall of life and land*='loss of life and land.' Barbour uses the word several times. Here is one example:—

> That for his tynsale wes sary,
> And menit his men that he had slañe: *Bruce*, v. ll. 450, 451.

It is found in 'How the Good Wife taught her Daughter':—

> Leiff thi awin will and tak consale,
> Or it sall turn the to tynsale; ll. 213, 214.

And in Lauder:—

> And tinsall of thair houshaldis, bairnis, and wyues.
> —*Ane Godlie Tractate*, l. 78.

> In this Consistis, withouttin faill,
> Boith the wynning and tinsaill
> Of 3our haill Regioun and ryng; *Tractate*, ll. 381-383.

482. *And sa beliue but mair proces*, &c.='and thus immediately, without further course of action and delay.' Lauder uses the word *process* in the same way:—

> So, for 3our wrang, but proces more,
> 3e sall tyne heuin and wardlie glore; *Tractate*, ll. 137, 138.

491. *Sa*='if.' In l. 501, *sa that* is used for *if*.

521. . . . *I had reuth and pietie*='I had compassion and pity.' See iv. l. 434. Chaucer has the same expression:—

> To them they yede for routhe, and pite.
> —*The Flower and the Leaf*, iv. p. 251.

Reuth is used in 'Meditations on the Supper of our Lord':—

> Now derwurþe sone, haue reuþe on me; l. 832.

In 'The Digby Mysteries':—

> Whan I was hevy, thu conforted me be ruthe; p. 149, l. 316.

In 'Sir Isumbras':—

> The sowdane than gret rewthe thoghte; l. 264.

'Complaynte of a Loveres Lyfe':—

> Wherof I had routhe; vol. viii. p. 10.

It is found in 'The Kingis Quair,' st. 137. And in Lauder:—

> 3e thole thame de but reuth; *Godlie Tractate*, l. 459.

The verb *rew*, to compassionate, is found in 'Havelok':—

> Sum-del bigan him forto rewe; l. 497.

Barbour also uses the verb :—

For certis, I trow, thar is no man
That he ne will rew vp-on voman ; *Bruce*, xvi. ll. 279, 280.

536. . . . *gart cry on hie*='cry aloud.' The phrase occurs in Henryson, p. 113 (ed. Laing) :—

Thus maid thay merie quhill thay micht na mair
And Haill Yule, Haill ! cryit upon hie.
—*The Uplandis Mous and the Burges Mous*, ll. 127, 128.

Barbour uses *on hicht* :—

And syne our all gert cry on hicht ; *Bruce*, xi. l. 397.

Cryand on hicht, "douglass, douglass" ; ibid. xvi. l. 407.

So does Lauder :—

Sett ȝe nocht furth Godds wourd on hycht ; *Tractate*, l. 207.

537. *I will this Court as now Continewit be.* It was necessary to continue the Court, otherwise it would have been dissolved, and no further proceedings could have been taken in the case. M.

585. *Bot for sic thing with him I clene dispence*='but I fully excuse or forgive him, or grant him a dispensation for such a thing.' Lauder uses the word with this meaning :—

With sum dispensand, for pure pakkis,
That thay may brek your Prencelie actis ; *Tractate*, ll. 103, 104.

590. . . . *scho him thristit thryis*='she pressed him three times in her arms.'

594. *Than thay began to dance.* This idea of dancing and then jousting seems to be taken from 'The Flower and the Leaf.' It is said of the company of ladies :—

. . . but there were many of tho
That daunced, and eke songe ful soberly.

And—

And thus they came, dauncinge and singinge.

And—

They had not daunced but a little throwe ; iv. pp. 242, 243.

Then the knights made their appearance :—

And so they came, their horses freshly steringe
With bloody sownes of hir trompes loude ;
There sie I many an uncouth disguisinge
In the array of these knightes proude ;
And at the last, as evenly as they coude,
They took their places in middes of the mede,
And every knight turned his horses hede

To his fellow, and lightly laid a spere
In the rest ; and so justes began
On every part about, here and there
Some brake his spere, some drew down horse and man ;
About the field astray the steedes ran ; ibid. p. 247.

608-622. A description of "ringand weir" from Barbour may be set side by side with these lines :—

And with axis sic duschis gaff
That thai helmys and hedis claff.
And thair fais richt hardely
Met thame, and dang on douchtely
With wapnys that war stith of steill.
Thar wes the battell strikyn weill;
So gret dynnyng ther wes of dyntis
As wapnys apon armor styntis,
And of speris so gret bristing,
With sic thrawing and sic thristing
Sic gyrnyng, granyng, and so gret
A noyis, as thai can othir bet,
And cryit ensenȝeis on euerilk syd,
Gifand and takand woundis wyd,
That it wes hydwiss for till her
All four the battelis; *Bruce*, xiii. ll. 147-162.

629. . . . *suld pas but hone* = 'should pass without delay.' Barbour:—

And thai raid furth and saw thaim soyñe
Syne come agane, forouten hoyñe; *Bruce*, xiv. 181, 182.

632. *Sone war thay set with*, &c. From a poem by Guillaume de Machault, we learn that music accompanied dinner.

Thus at the marriage feast of 'Sir Degrevant':—

Mynstrallus hade in halle
Grete gyftys withalle,
Ryche robus of palle,
With garnementus hale; ll. 1861-1864.

In 'Modus Cenandi' it is said :—

Auribus interdum sit musica deliciosa; part ii. p. 54, l. 302.

633. The order in which guests sat at table is given in 'Ffor to serve a Lord': "Thenne after the wesshing servid, the sovrayne will take his place to sitte, and to hym such persons as hit pleaseth hym to have; uppon which tyme of sittyng, the servitorys moste diligently a-wayte to serve them of qussyons, and after that done, to make such personys to be sette at the lower messe as the principall soverayne aggrees that be convenyent."—p. 369.

635-640. In 'King Edward II.'s Household and Wardrobe Ordinances' the office of the Marshal is set down: "There shalbe two knightes Marshals of the halle. One of the knight marshals shal be harbinger, & the other shal looke to the hal. When lodginges are provided, & the court staies at ani place, both of them shal attende in the hal, and place people there according as their estate requireth." —p. 21.

"And there shalbe two serjantes marshals of the halle, wherof one shalbe harbinger, & the other shal attende the halle. And

when the Court remaines at any place & lodginges are provided, both shal waite in the hall, & set downe the people according to their degrees."—p. 22.

In 'The Boke of Curtasye' it is said :—

> In halle marshalle alle men schalle sett
> After here degré, with-outen lett; p. 311, ll. 403, 404.

And in 'The Boke of Kervynge': "The Marshall and the vssher muste knowe all the estates of the chyrche, and the hyghe estate of a kynge, with the blode royall."—p. 284. He must also know who are of the blood royal, the king's officers, and do honour to strangers.

641. *Ilk delicat*, &c. Here is a dinner in the olden time :—

> Carnes porcine, cum vaccinis et ouinis,
> Aucine carnes, pulli, pi[n]guesque capones,
> Carnes agnine, porcelline, vituline;
> Dentur galline, leporine, post et aprine,
> Carnes hinnulee, damine, caperoline;
> Perpingues volucres dentur, quas educat aer.
> Istis appositis, sint inter fercula pice,
> Pastelli cum sarculis; post mollia dentur.
> Fercula sint frixa, postrema cibaria cene.
> Oblatas, species, fructus, galfras, nebulasque
> Mapula contineat, patronis quando geruntur.
> —*Modus Cenandi*, part ii. pp. 36-38, ll. 45-55.

See for a description of a feast, 'Sir Degrevant,' ll. 1381-1424.

646. . . . *mixt with the spices hait.* "Our forefathers were great lovers of 'piquant sauce.' They made it of expensive condiments and rare spices. In the statute of Henry III. to restrain high living, the use of sauce is prohibited, unless it could be procured at a very moderate cost."—'Our English Home,' p. 63. Chaucer says of the 'Frankeleyn's' cook :—

> Woo was his cook, but—if his sauce were
> Poynaunt and sharp; *Prologue*, ll. 351, 352.

In 'A fest for a franklen' spices have place :—

> Theñ appuls & peris with spices delicately
> Aftur þe terme of þe yere fulle deynteithly,
> with bred and chese to calle.
>
> Spised cakes and wafurs worthily
> withe bragot & methe, þus meñ may meryly
> plese welle bothe gret & smalle.
> —*Boke of Nurture*, p. 171, ll. 81-818.

In 'The Boke of Curtasye' it is told that it was part of the duty of the Clerk of the Kitchen to keep the spices :—

> þe spicery and store with hym shalle dwelle; p. 317, l. 559.

Some of the spices in use are given in 'Iohn Russells Boke of Nurture' :—

and for to take þe spice þerto aftur the proporcionynge,
Gynger, Synamone|Graynis, Sugur|Turnesole, þat is good colourynge;
For commyñ peple|Gynger, Canelle|longe pepur|hony aftur claryfiynge.
—p. 125, ll. 122-124.

Of spices, with fruits and other dainties, the yearly cost (1512) of the Percy Household was £25, 19s. 7d. "Piper, Rasyns of Corens, Prones, Gynger, Mace, Clovvez, Sugour, Cinnamon, Allmonds, Daytts, Nuttmuggs, Granes, Tornesole, Saunders, Powder of Annes, Rice, Coumfetts, Galyngga, Lange Piper, Blaynshe Powder, and Safferon." —'Household Book' (ed. Bp. Percy), pp. 19, 20. The author of 'The Libelle' says :—

The grete galees of Venees and Florence
Be wel ladene wyth thynges of complacence,
Alle spicerye and of grocers ware,
Wyth swete wynes; p. 171.

In royal households there was "a clarke of the spicery," whose duty it was to receive from "the Clarke purveiour," among other things, "specerie." "The clarke purveiour of the great warderobe, from hence forwarde shal deliver al things touching th' office of the spicerie, to the clarke of the same office, as of wax, gros spicery, &c."—'King Edward II.'s Household and Wardrobe Ordinances,' p. 11.

653-655. 'The Boke of Keruynge' gives the names of wines: "Reed wyne | whyte wyne | clared wyne | osey | capryke | campolet | renysshe wyne | maluesey | bastarde | tyer romney | muscadell | clarrey | raspys | vernage | vernage wyne cut | pymente and ypocras."—p. 267.

'Iohn Russell' gives the following list of "Swete Wynes":—

The namys of swete wynes y wold þat ye them knewe:
Vernage, vernagelle, wyne Cute, pyment, Raspise, Muscadelle of grew,
Rompney of modoñ, Bastard, Tyre, Oȝey, Torrentyne of Ebrew.
Greke, Malevesyñ, Caprik, & Clarey whañ it is newe.
—*Boke of Nurture*, p. 125, ll. 117-120.

658. He was acting quite according to custom. On the tables of the great there was always an alms-dish. The Almoner took charge of it :—

The aumenere by þis hathe sayde grace,
And þo almes dysshe hase sett in place;
Þer-in þe keruer a lofe schalle sette,
To serue god fyrst with-outen lette;
Þese oþer lofes he parys a-boute,
Lays hit myd dysshe with-outen doute.
Þe smalle lofe he cuttis euen in twynne,
Þo ouer dole in two lays to hym.
The aumenere a rod schalle haue in honde,
As office for almes, y vndurstonde.
Alle þe broken met he kepys y wate,
To dele to pore men at þe ȝate,

And drynke þat leues serued in halle;
Of ryche and pore bothe grete and smalle.
He is sworne to ouer-se þe seruis wele,
And dele hit to þe pore euery dele.
—*The Boke of Curtasye*, pp. 323, 324, ll. 729-744.

Also—

þen brede he brynges, in towelle wrythyñ,
Thre lofys of þo wyte schalle be geuyñ;
A chet lofe to the elmys dyshe; ibid. p. 322, ll. 685-687.

Number viij of 'Bp. Grossetests Household Statutes' is to the following effect: "Commaunde 3e that 3oure almys be kepyd, & not sende not to boys and knáfis, nother in the halle nothe oute of þe halle, ne be wasted in soperys ne dyners of gromys, but wysely, temperatly, without bate or betyng, be hit distribute and the[n] departyd to powre meñ, beggers, syke folke and febulle."—p. 329.

749-751. These lines may be compared with those in 'Meditations on the Supper of our Lord Jesus':—

Now euery man, yn hys degre,
Sey amen, amen, pur charyte; ll. 7, 8.

'Sir Eglamour' ends with the words:—

Ihesu brynge us to that blys,
That lastyth withowten ende! *Amen;* ll. 1340, 1341.

And 'Sir Perceval' with the words:—

Now Ihesu Criste, hevens kyng,
Als he es Lorde of alle thyng,
Grante us alle his blyssyng!
Amene for charyté! ll. 2285-2288.

GLOSSARY.

THE following abbreviations are used in the glossary :—*sb.*, substantive ; *adj.* adjective ; *ppl. adj.*, participial adjective ; *adj. pro.*, adjective pronoun ; *dm. pro.*, demonstrative pronoun ; *v. pr. t.*, verb, present tense ; *v. pt. t.*, verb, past tense ; *v. imp.*, verb, imperative ; *v. inf.*, verb, infinitive ; *pr. pp.* present participle ; *pt. pp.*, past participle ; *prep.*, preposition ; *adv.*, adverb ; H., *hodie*, in present use ; J., Jamieson's Dictionary.

Abai[d], *sb.* delay, ii. 181.
Abasit, *adj.* abasht, afraid, Prol. 168.
Abill, *adj.* fit, adapted to, Prol. 191, 210 ; iv. 676.
Abolite, *v. inf.* abolish, iii. 815.
Abusion, *sb.* contempt, ii. 809 ; wrong, iii. 430.
Addres, *v. inf.* set in order, iii. 7. See note, pp. 195, 196.
Adred, *adj.* afraid, iii. 476.
Aduisement, *sb.* consent, i. 759 ; advice, ii. 777.
Affirmatiue, *sb.* certainty, i. 65.
Agane, *prep.* against, ii. 431.
Aganis, *prep.* against, iii. 732.
Ahite, *adv.* in a boisterous manner, i. 369.
Alabast, *sb.* alabaster, ii. 475.
Alakay, *sb.* footman, lackey, ii. 1035.
Alhaill, *adv.* wholly, iii. 241 ; alhail, iii. 806, 919. See note, p. 188. J. *s. v.* alhale.
All maist, *adv.* almost, i. 753.
Alswa, *adv.* also, i. 461.
Alyte, *adv.* a little, i. 659.
Alterat, *ppl. adj.* (*alterat*-us) different, Prol. 9 ; changed, turned away, i. 700 ; *pt. pp.* altered, changed, iii. 182, 254 ; alterait, unstable, Prol. 109.
Amene, *adj.* pleasant, i. 604 ; iii. 877.
Amplext, *v. pt. t.* embraced, ii. 947.
An, *sb.* one, ii. 926.
And, *conj.* if, *passim.*
Anis, *adv.* once, i. 529 ; iv. 438.
Annext, *v. pt. pp.* bound to appear, ii. 944.
Anter, *sb.* chance, ii. 153.
Anter, *v. inf.* adventure, risk, ii. 618.
Anterous, *adj.* full of hazard, dangerous, i. 699 ; ii. 231, 564 ; brave, iii. 43 ; iv. 695.
Antlk, *adj.* antique, old, iii. 835.
Appayit, *v. pt. pp.* satisfied, iv. 169.
Apprise, *sb.* value, i. 476.
Apprise, *v. inf.* encourage, ii. 316.
Appryis, *v. inf.* recognise, ii. 894.
Ardour, *sb.* burning, flame, ii. 926.
Argone, *v. inf.* argue, iii. 673 ; argune, iii. 327. J.
Armypotent, *adj.* strong in arms or war, Prol. 217.
Assyse, *sb.* i. 779. See note, p. 174.
Atanis, *adv.* at once, ii. 332. H.
Ather, *adj. pro.* other, i. 33.
Ather, *conj.* either, iv. 534.
Auisement, *sb.* notice, iv. 135.
Aud, misprint for *and*, iii. 414.
Auripotent, *adj.* rich in gold, decked in gold, ii. 130.
Authorizate, *v. pt. t.* give authority to, ii. 341.
Awalk, *v. imp.* awake, i. 672 ; ii. 416. See note, p. 172.
Awant, *v. pr. t.* praise, i. 338 ; *inf.* i. 367.

Bace, *sb.* blow, iv. 678.
Bait, *sb.* boat, ii. 683.
Baid, *sb.* delay, ii. 164, 634; iii. 911; iv. 90, 338, 347, 482.
Baid, *v. pt. t.* stayed, ii. 399. H.
Baill, *sb.* pain, distress, i. 708; ii. 962; iv. 378, 448; in pl. i. 415. See note, p. 166.
Ban, *v. inf.* curse, ii. 680.
Bandownit, *adj.* wholly given up to, ii. 962.
Bane, *adj.* ready, iv. 731. J.
Barbar, *adj.* barbarous, Prol. 320.
Barnage, *sb.* courage, i. 341.
Barnelie, *adj.* childish, i. 339.
Barrace, *sb.* ground enclosed for a tournament, lists, iv. 672, 693.
Barrant, *adj.* barren, Prol. 319.
Barret, *sb.* grief, vexation, iv. 378. See note, p. 211, and J. *s. v.*
Barrit, *v. pt. pp.* barred, i. 119.
Basert, *sb.* a buzzard, Prol. 206.
Bawch, *adj.* stiff, iv. 355.
Bed erandis, harlotry, Prol. 248.
Bedene, *adv.* at once, quickly, ii. 589. J.
Beeft, be eft, *adv.* afterwards, iii. 686. See note, p. 203.
Begaryit, *v. pt. pp.* decked with various colours, i. 120. J.
Begouth, *v. pt. t.* began, ii. 328, 443. See note, p. 187.
Behaw, *sb.* behaviour, way of living, i. 484.
Behoung, *v. pt. pp.* hung round, adorned, i. 84.
Beidis, *sb.* beads, ii. 565.
Beirne, *sb.* a warrior, ii. 247. See note, p. 182.
Bellief, *adv.* quickly, ii. 373; beliue, i. 789; ii. 75, 964; belyue, ii. 484.
Bene, *adj.* splendid, ii. 130; pleasing, iv. 120. J.
Benefice, *sb.* privilege, ii. 659.
Beneuolence, *sb.* good will, ii. 647, 934; iv. 246.
Bent, *sb.* a moor, ii. 193.
Besant, *sb.* a gold coin, i. 893. See note, p. 176.
Besene, *adj.* worthy of being looked at, ii. 924.
Betaucht, *v. pt. pp.* beset, overpowered, i. 173; ii. 626.
Bethocht, *v. pt. t.* took thought, ii. 3.
Betraisit, *v. pt. pp.* betrayed, ii. 280.
Betuke, *v. pt. t.* came upon, i. 658.
Biggingis, *sb.* buildings, i. 549. H.
Bind, *sb.* size, dimension, i. 122. J.
Birnand, *adj.* burning, bright as flame, i. 107; terrible as fire, ii. 247.
Blait, *adj.* bashful, sheepish, Prol. 55; ii. 588. J. H.
Blandyis, *v. inf.* flatter, iv. 104.
Bleir, *v. inf.* blink, iv. 667.
Blent, *v. pt. t.* turned, i. 184; ii. 577; iv. 665.
Boist, *sb.* noise, brag, iii, 341; iv. 306. See note, p. 202.
Bordonit, *v. pt. pp.* embroidered, i. 119.
Bouk, *sb.* bulk, i. 508. H.
Bowk, *sb.* trunk of the body, ii. 343. J.
Breid, *sb.* breadth, iii. 690.
Breid, on, abroad, iii. 104.
Breuiatlie, *adv.* on short notice, i. 771.
Breuit, *v. pt. pp.* written, Prol. 319; i. 240.
Brew, *v. pr. t.* conceive, plot, iv. 448.
Brukilnes, *sb.* changeableness, ii. 962.
Brybe, *sb.* confusion, iv. 306.
Buir, *v. pt. t.* bore, i. 57; iii. 114.
Buird, *sb.* embroidery, i. 119.
Buit, *sb.* remedy, i. 646; ii. 447. See note, p. 170.
Burd, *sb.* device, plan, iv. 418.
Burgeonis, *v. pr. t.* buds, iii. 609.
Bus, *sb.* bush, i. 42. H.
Busteous, *adj.* fierce, ii. 247, 293, 568, 998; iii. 341. J.

Caballine, *adj. Fons caballinus* = Hippocrene, the fountain of the Muses, iii. 899.
Camp, *sb.* battle, ii. 208.
Can, *v. pt. t.* began, did, ii. 153, 192, 562, 615. See note, p. 178.
Car, *adj.* left, i. 149, 174.
Case, on, by chance, i. 692; ii. 578; in case, ii. 814; on cace, iv. 690. See note, p. 201.
Cassin, *adj.* rejected, ii. 307.
Cast, *v. inf.* overthrow, ii. 5, 730.
Castis, *sb.* cases, lawsuits, iii. 548, 551; iv. 307.
Cauill, *v. pt. t.* happen, i. 529.
Caus, *conj.* because, i. 503, 754, 837; iii. 230, 517, 924; iv. 729. H.
Cautelous, *adj.* cautious, wise, ii. 17; full of trick, iii. 150, 193. See note, p. 177.
Cawcht, *v. pt. pp.* caught, iv. 86.
Ceissit, *v. pt. t.* caused to stop, i. 5.
Certifie, of, *v. inf.* make sure, unravel, ii. 533.
Chaip, *v. inf.* escape, ii. 58, 62.
Chaptourlie, *adv.* by chapter, iii. 557.
Cheir, *sb.* cheer, i. 78; countenance, i. 330.

Cheis, *v. pt. t.* choose, i. 30, 32.
Chenȝeis, *sb.* chains, i. 141, 166.
Chessoun, *sb.* demur, iv. 316.
Chirurgiane, *sb.* surgeon, ii. 303.
Chyre, *sb.* chair, ii. 337; chyir, ii. 690.
Circuleir, *sb.* throne, ii. 844.
Circundat, *ppl. adj.* surrounded, ii. 475, 691.
Circumferat, *ppl. adj.* set round about, i. 86; ii. 900.
Circumstance, *sb.* what goes along with, ii. 325. See note, pp. 186, 187.
Circumvene, *v. inf.* enclose, shut up, ii. 596; pervert, iii. 248.
Claggit, *v. pt. pp.* clogged, ii. 566. H.
Claucht, *v. pt. t.* caught, i. 669. H.
Claustrall, *adj.* enclosed, shut up, ii. 509.
Clene, *adj.* innocent, ii. 646; iii. 166; just, iii. 52; chaste, iii. 533.
Clene, *adv.* altogether, i. 900; iii. 645.
Clenlie, *adv.* altogether, ii. 741.
Clepit, *v. p. pp.* called, Prol. 12; cleipit, iii. 702.
Clois, *sb.* close, ii. 100.
Clym, *v. inf.* climb, ii. 645, 647, 652. H.
Coft, *v. pt. pp.* bought, i. 549. H.
Combust, *v. pt. t.* burned, ii. 522.
Commend, *sb.* end, iii. 604; commendation, iv. 36.
Compendius, *adj.* comprehensive, ii. 13.
Complexioun, *sb.* disposition, Prol. 59, 232, 256.
Compt, *sb.* number, Prol. 10.
Conclaue, *sb.* room, apartment, ii. 591.
Condecent, *adj.* humble, i. 807.
Condensat, *ppl. adj.* packed, ii. 398.
Conding, *adj.* worthy, ii. 16; iii. 707; iv. 158; condigne, iii. 866, 871.
Confodiat, *v. pt. pp.* buried, ii. 370.
Confortable, *adj.* giving comfort, i. 572.
Confound, *v. pt. pp.* confounded, ii. 415.
Congrew, *adj.* harmonious, ii. 177.
Coniunit, *v. pt. pp.* united, iii. 468.
Consait, *sb.* mind, mental capacity, iv. 652.
Consideratiue, *adj.* out of consideration for, iii. 364.
Constance, *sb.* constancy, determination, ii. 523.
Constrane, *adj.* drawn, influenced, i. 423, 772; cast down, in distress, ii. 193.
Consuetude, *sb.* custom, habit, i. 29.
Contemptioun, *sb.* contempt, i. 841; ii. 354.
Contersalued, *v. pt. t.* returned the salutation, ii. 39.
Contrait, *adj.* contrary to, Prol. 222.
Contrarie, *sb.* opposition, iii. 242, 245.
Contrarious, *adj.* contrary, iv. 176.
Conuallessit, *v. pt. t.* recovered, grew better, i. 679.
Conuart, *v. pt. pp.* converted, turned, i. 180.
Conuenit, *v. pt. t.* met, i. 823.
Conuert, *v. pt. pp.* turned, ii. 150; *inf.* turn, ii. 730.
Corps, *sb.* body, Prol. 33, 108. 237.
Couet, *v. pt. t.* desire, ii. 309; iv. 142; couetis, ii. 825.
Coullour, *sb.* colouring, style, Prol. 279; iv. 740.
Counterpane, *sb.* the like, a similar deed, iv. 62.
Counterplage, *sb.* counterpledge, ii. 69.
Cowait, *v. pr. t.* desire, wish, iii. 184; couait, 502; iv. 229, 268.
Coy, *adj.* quiet, i. 57; iv. 163. See note, p. 160.
Crab, *v. pr. inf.* annoy, ii. 827; crabbit, *pt. pp.* iii. 387, 491.
Craftie, *adj.* skilful, ii. 488.
Craif, *v. inf.* crave, ask, i. 444.
Crammesie, *adj.* cloth of crimson colour, i. 91. See note, p. 162.
Credence, *sb.* credentials, ii. 160, 933, iv. 588; belief in, trust, iii. 399, 644.
Creid, *sb.* creed, ii. 565.
Cruciat, *v. pt. pp.* nailed to a cross, ii. 366.
Cruell, *adj.* brave, i. 261; ii. 268.
Cuir, *v. pr. t.* care for, value, iii. 546.
Cuir, *sb.* task, office, Prol. 246; thought, i. 421.
Cummer, *sb.* trouble, commotion, Prol. 166.
Cummerance, *sb.* trouble, ii. 454.
Cunning, *adj.* having knowledge, ii. 27.
Cure, service, i. 244.
Cureis, *sb.* chairs, ii. 202, 282.
Curiall, *adj.* sitting in the seat of judgment, i. 793.
Curiositie, *sb.* neatness, culture, i. 89.
Curious, *adj.* done with care, neat, ii. 142; careful, attentive, ii. 284.
Curit, *v. pt. t.* cared for, iii. 231.
Curst, *adj.* accursed, ii. 454.

Daft, *adj.* mad, iii. 593. H.
Daglit, *v. pt. pp.* draggled, ii. 566. H.
Daill, *sb.* a dale, a valley, i. 2.
Dalians, *sb.* pleasure, Prol. 221.
Dang, *v. pt. t.* struck, i. 2.
Dant, *v. inf.* overcome, Prol. 227. See note, p. 150.
Dantit, *adj.* resolute, Prol. 229.
De, *v. inf.* die, ii. 814.
Debait, *v. inf.* solve, interpret, ii. 443.
Debonar, *adj.* of pleasant manners, Prol. 208.
Decent, *adj.* becoming, ii. 187.
Decoir, *v. inf.* adorn, i. 292; iii. 655; iv. 488.
Dedenȝeit, *v. pt. pp.* disdained, iii. 868.
Defame, *sb.* slander, evil report, i. 919; iii. 160; iv. 96.
Default, *sb.* crime, ii. 667.
Defer, *v. pr. t.* carry—me defer=go, i. 639.
Defloir, *v. pr. t.* deflower, spoil, iii. 905.
Defyne, *v. inf.* tell, make known, ii. 425.
Degraid, *v. pt. pp.* degraded, iv. 237.
Deid, *sb.* death, i. 97, 319; iii. 856; iv. 87.
Deir, *v. inf.* harm, ii. 921. See note, pp. 192, 193.
Deir, *sb.* harm, iv. 471, 623.
Deit, *v. pt. t.* died, ii. 458.
Dekep, misprint for *dekey* (?), iii. 123.
Delice, *sb.* fleur-de-lis, iii. 821.
Delyrament, *sb.* the act of going astray, iii. 593.
Delyre, *v. inf.* wander from, ii. 339.
Denude, *v. pt. pp.* shut out, iii. 800.
Denuid, *v. inf.* take away from, ii. 454.
Depesched, *v. pt. pp.* sent away, ii. 45.
Depilat, *v. pt. t.* to cut off the hair, iii. 29.
Depopulat, *v. pt. t.* laid waste, ii. 258.
Deput, *v. inf.* appoint, i. 908.
Dern, *adj.* secret, concealed, iii. 715.
Desertioun, *sb.* state of being deserted, or left, i. 23.
Despyre, *v. inf.* desire, iii. 100.
Det, *sb.* duty, ii. 375; iii. 195.
Detestabill, *adj.* worthy of being feared, ii. 295.
Detestine, *adj.* definite, ii. 975.
Detestiue, *adj.* to be detested, or avoided, iii. 369.
Detraction, *sb.* slander, i. 835; ii. 355; detractionis, i. 743.
Deuallis, *v. pr. t.* fails, faints, i. 413.
Deuiat, *adj.* out of the way, astray, i. 208.
Deuoir, *sb.* becomingness, iv. 431.
Deuoyid, *v. inf.* avoid, escape, iv. 197.
Deweyis, *v. pr. t.* go astray, iii. 630.
Dicht, *v. pt. pp.* driven, i. 753.
Diffinitiue, *adj.* fixed, ii. 542.
Digne, *adj.* worthy, ii. 8; iii. 845.
Diminute, *v. pr. t.* diminish, iii. 905.
Dis, *v. pr. t.* dies, Prol. 173.
Discence, *sb.* lowering or coming down, loss, i. 287. J.
Disconfeitour, *sb.* conqueror, ii. 234.
Discriue, *v. inf.* describe, i. 283, 316.
Diseis, *sb.* want of ease, pain, iv. 344; deseis, iv. 197.
Dispitteous, *adj.* despiteful, i. 829; iv. 59.
Displesour, *sb.* what causes pain, Prol. 215, 262; i. 643; ii. 576; iii. 231; iv. 98, 108, 157, 288.
Dispryis, *sb.* disrespect, i. 676; disprice, ii. 61; dispris, ii. 764; disprise, hurt, injury, Prol. 202; ii. 656; iii. 267.
Disprysing, *pr. pp.* vilifying, ii. 179.
Dispute, *sb.* arguer, ii. 12.
Distrust, *v. pt. pp.* solved, explained, ii. 42.
Dittay, *sb.* accusation, iii. 164, 314, 316. See note, p. 200.
Docht, *v. pt. t.* ought to be, Prol. 252; was able, ii. 614; was capable of, iv. 431.
Doctrine, *sb.* teaching, ii. 969.
Dolent, *adj.* sorrowful, ii. 664.
Dolf, *adj.* hollow, cowardly, i. 413.
Donk, *sb.* a moist place, i. 2.
Dowlet, *sb.* doublet, i. 159.
Drasie, *adj.* dripping, ever wet, Prol. 17; letting drop anything with little effect, 74. (Prof. Skeat.)
Dredour, *sb.* dread, fear, i. 412.
Dreidfull, *adj.* full of fear, in a state of dread, Prol. 30.
Drest, *v. pt. pp.* set forth, attended to, ii. 45; in a state, ii. 745; adorned, ii. 902.
Drint, *v. pt. pp.* drowned, iv. 83. See note, p. 209.
Drourie, *sb.* gift, as of marriage, iv. 562.
Drowpond, *adj.* apt to fall into low spirits, Prol. 30.
Dude, do it, Prol. 268; iv 121
Dyt, *v. inf.* write, ii. 939.
Dyting, *sb.* writing, ii. 176.

Eclesiastik, *adj.* beautiful as that which adorns an ecclesiastic, ii. 928.
Effairis, *sb.* affairs, ii. 178.
Effeir, *v. inf.* to be fit or becoming, i. 282; ii. 537, 841, 1010; iii. 601; iv. 151; *pr. t.* iv. 331, 538.
Effeird, *adj.* affraid, ii. 155, 642.
Eik, *v. inf.* increase, ii. 2. H.
Eird, *sb.* earth, Prol. 56; ii. 648. See note, p. 144.
Eirdit, *v. pt. pp.* buried, ii. 819. H.
Eirdlie, *adj.* earthly, ii. 846.
Elleuint, *num. adj.* eleventh, Prol. 44.
Ellis, *adv.* else, otherwise, i. 211.
Eminent, *adj.* famous, of great moment, i. 892.
Enarratiue, *sb.* argument, i. 256, 409; story, account of a thing, i. 757; ii. 81.
Entent, *v. pr. t.* intend, mean, ii. 775.
Entreitment, *sb.* entertainment, lodging, ii. 89.
Enucleat, *adv.* clearly, iii. 896.
Equall, *adj.* just, impartial, iii. 243; equaill, iii. 923.
Erar, *adv.* rather, iii. 856.
Eschaip, *v. inf.* escape, ii. 305, 822.
Euir, *adj.* ivory, ii. 697.
Ewaid, *v. inf.* escape, ii. 184; iv. 326.
Ewin, *adv.* even, indeed, ii. 1025.
Exaltiue, *adj.* having the power to exalt, i. 257.
Examinat, *ppl. adj.* examined, questioned under torture, driven out of his mind, ii. 364. (Prof. Skeat.)
Examplair, *adj.* as an example, ii. 819.
Excandidate, *ppl. adj.* white, ii. 392.
Exceptionis, *sb.* i. 800. See note, p. 174.
Excitate, *v.* as if *pt. t.* excited, put courage into, ii. 435.
Excoriate, *v.* as if *pt. pp.* skinned, flayed, ii. 344.
Execute, *v.* as if *pt. pp.* executed—a term of law, i. 863.
Experiment, *sb.* knowledge, ii. 662; experience, iii. 15.
Expone, *v. inf.* explain, ii. 40; give forth, ii. 328.
Extasie, *sb.* faint, swoon, i. 658; ii. 347.
Exterminioun, *sb.* destruction, death, iv. 144.

Facill, *adv.* easily, ii. 80.
Facound, *adj.* pleasing, giving pleasure, i. 591; ii. 412, 712; iv. 500: facund, iii. 590.
Facts, *sb.* face, i. 915.
Faculent, *adj.* eloquent, iii. 589.
Facunditie, *sb.* pleasantness, ii. 757.
Fairheid, *sb.* beauty, ii. 105.
Faisit, *adj.* having the point or edge turned, iv. 614.
Falset, *sb.* falsehood, Prol. 178; iii. 524.
Faltour, *sb.* one who has done a fault, i. 777.
Fameist, *v. pt. pp.* famished, ii. 473.
Fang, *v. inf.* procure, find, ii. 3, 967; iv. 105, 389.
Fantice, *sb.* whim, iii. 270.
Fassis, *sb.* knots, i. 137.
Fassounn, *sb.* make, build, form, as applied to the human body, i. 77; fassoun, ii. 412, 712; iv. 500; to a building, ii. 581; fassounis = manners, iv. 110.
Fatales, *sb.* fates, ii. 556; fatallis, ii. 873, 980, 985.
Fatall, *adj.* decreed by the fates, ii. 617, 640, 654; iii. 414.
Fatigate, *ppl. adj.* wearied, worn out with fatigue, ii. 396; fatigat, ii. 997.
Fault, *sb.* want, i. 649.
Fauorous, *adj.* bringing pleasure, pleasing, i. 591; iv. 110; well-formed, ii. 712.
Fax, *sb.* face, i. 50, 617. See note, p. 159.
Feid, *sb.* feud, i. 99; ii. 449; loss, hurt, ii. 305.
Feill, *sb.* understanding, conception, i. 467. See note, p. 167.
Feindill, *adj.* ill-natured, Prol. 31.
Feir, *sb.* companion, i. 79, 156; iii. 302.
Feird, *adj.* afraid, Prol. 167. H.
Feird, *num. adj.* fourth, Prol. 13, 41. J.
Feldifair, a-field I fare, I go away, iv. 718.
Felloun, *adj.* wicked, ii. 449.
Ferlie, *adv.* wonderfully, very, ii. 1024.
Fetter, *sb.* hindrance, i. 866; feature, matter, i. 879.
Fine, *sb.* purpose, ii. 468; iii. 201, 464; end, iii. 724.
Flane, *sb.* arrow, ii. 373.
Flat, *adj.* dull, spiritless, Prol. 16.
Flext, *v. pt. pp.* bent, ii. 943.
Flocht, *sb.* state of excitement, ii. 611.
Fluctuant, *adj.* moving, iii. 171.
Foirgeir, *sb.* front armour, iv. 613.
Foirnamit, *ppl. adj.* named before, Prol. 58.
Fone, *sb.* foe, ii. 331; iv. 264. See note, p. 187.
Forcit, *v. pt. pp.* defended, ii. 847.
Ford, *adv.* forward, ii. 209.
Forder, *adv.* further, ii. 562. H.

Forlane, *v. pt. pp.* forgotten, iv. 496.
Forleir, *v. inf.* kill, iii. 274.
Fortalice, *sb.* fortress, iii. 823.
Forther mair, *adv.* furthermore, iv. 340.
Forthy, *conj.* therefore, i. 910. See note, p. 176.
For3eild, *v. inf.* forgive, ii. 560.
Fow, *adj.* drunk, Prol. 82.
Frequent, *adj.* accustomed, ii. 478, 911.
Frequentatiue, *adj.* versed in, having experience in, ii. 79.
Friuolous, *adj.* worthless, iii. 813.
Fruitioun, *sb.* estate, ii. 806.
Fuir, *v. pt. t.* went, iv. 659.
Fulage, *sb.* a foolish act, ii. 70.
Fulfill, *v. inf.* accomplish, i. 788.
Fulfillit, *adj.* quite full, ii. 757; iii. 886; iv. 379.
Fumous, *adj.* full of fume, furious, i. 617.
Fundeit, *adj.* worn out, iv. 736.
Fusion, *sb.* force, power, iii. 900.

Gairth, *sb.* garden, i. 49, 303; garth, i. 188, 715, 852.
Gait, *sb.* road, way, i. 125; ii. 386; gone hir gait=gone away, ii. 436. See note, p. 190.
Game, *sb.* sport, play, Prol. 31; iv. 400.
Ganit, *v. pt. t.* was suitable to, ii. 135. J.
Garaitour, *sb.* watch, ii. 857.
Genitiue, *adj.* having the power to produce, iv. 44.
Gent, *adj.* elegant, beautiful, ii. 410, 771, 904. See note, pp. 187, 188.
Ges, *v. pr. t.* guess, suppose, ii. 766.
Girne, *sb.* snare, iv. 476. H.
Gladderand, *v. pr. pp.* making smooth —*i.e.*, conferring upon men the power of ingratiating themselves, ii. 696. (Prof. Skeat.)
Glew, *sb.* glee, sport, Prol. 31; i. 90; iii. 97.
Gloir, *sb.* glory, i. 290.
Glois, *v. imp.* explain, gloss, i. 471.
Graif, *adj.* grave, wise, iii. 679.
Grathit, *v. pt. pp.* harnessed, ii. 1033.
Gre, *sb.* step, degree, iv. 33. See note, p. 209.
Grew, *adj.* Greek, i. 181. See note, p. 164.
Gyid, *sb.* guidance, ii. 686; guide, ii. 763.
Gyis, *sb.* custom, iv. 593.
Gyre, *v. inf.* wander, ii. 340.

Habilitie, *sb.* fitness, iv. 738.
Haid, brightness (Ic. *heid*), i. 122. (Prof. Skeat.)
Hair, *adj.* hoary, old, iv. 661.
Hald, *sb.* hold, castle, ii. 580.
Hale, *adj.* whole, i. 551. H.
Hals, *sb.* neck, i. 141.
Hant, *sb.* plenty, i. 894. See note, p. 176.
Happis, *v. pr. t.* covers, i. 399. H.
Hatrent, *sb.* hatred, iii. 266, 277, 732. See note, p. 201.
Hauingis, *sb.* manners, i. 292, 808; iv. 109.
Heich, *adj.* high, i. 41.
Heir and hine, in this world and in the next, i. 442. See note, p. 167.
Herbryit, *v. pt. t.* gave them lodging, iii. 692. H.
Herie, *v. inf.* rob, iii. 210. H.
Hes, *v. pr. t.* has, Prol. 50, 60.
Hespeciall, *adj.* especial, ii. 862.
Heuie heidit, *adj.* having a big heavy head, Prol. 31.
Hicht, *sb.* pride, haughtiness, Prol. 158.
Hicht, *adj.* proud, all to hicht=by far too proud, iii. 291.
Hie, *adj.* high, Prol. 8, 39; hier=higher, iv. 186; on hie, on high, aloud, iv. 536. See note, p. 213.
Hine, *adv.* away, ii. 189, 877, 973; hyne, ii. 666.
Holine, *adj.* green, i. 88.
Hone, *sb.* delay, iv. 629. See note, p. 214.
Honest, *adj.* becoming, i. 52.
Horne, *sb.* horn, i. 858. See note, pp. 195, 196.
Howbeit, *conj.* though, i. 559.
Hugtoun, *sb.* a short jacket without sleeves, i. 91. See note, p. 162.
Humill, *adj.* humble, i. 766; iv. 127. See note, p. 174.
Hy, *sb.* haste, ii. 183; iii. 501; iv. 332. See note, p. 181.
Hyit, *v. pt. t.* hied, went, ii. 7.
Hylair, *adj.* pleasant, i. 156, 357; well-pleased, ii. 480.

Ignite, *adj.* warm, iii. 814.
Illuminous, *adj.* clear, brought to light, iii. 180.
Impatient, *adj.* having no forbearance, iv. 411.
Imperat, *v. pt. pp.* ordered, iii. 260.
In ane, all together, ii. 28.
Inceissabill, *adj.* without stopping, iv. 492.
Inclinations, *sb.* influences, Prol. 33.

Incline, *v. inf.* give heed to, yield to, ii. 516.
Include, *v.* as if *pt. pp.* included, iii. 796. See seclude, iii. 792.
Incontrait, *adj.* contrary to, Prol. 205.
In-dite, at will, as one wishes, iv. 3.
Infectionis, *sb.* injurious words, i. 746.
Inforciat, iv. 13. See note, p. 208.
Ingrait, *adj.* disagreeable, ii. 296.
Ingyne, *sb.* understanding, Prol. 27; skill, ii. 688; genius, iii. 893; ingine = plan, ii. 731.
Instrument, *sb.* extract of sentence, judgment, iv. 315.
Intellectiue, *sb.* intellect, i. 71.
Intend, *v. pr. t.* fix the mind upon, ii. 173.
Interlaqueat, *adj.* entangled, i. 419.
Interloquutour, *sb.* decree or sentence of judge, iv. 285.
Intermell, *v. inf.* meddle with, ii. 172, 709; iv. 517; to have carnal connection with, iii. 521, 682.
Intoritiue, *adj.* twisted, perverse, ii. 963.
Intreit, *v. pr. t.* entertain, receive as a guest, ii. 909.
Intromet, *v. inf.* meddle with, ii. 372.
Inuincent, *adj.* unconquered, i. 296.
Inuiris, *sb.* injuries, i. 752, 921.
Inwart, *adv.* inward, i. 177; ii. 153.
Iolious, *adj.* jolly, i. 315; iolyous, Prol. 64.
Iornay, *sb.* battle, ii. 250.
Iowkit, *v. pt. t.* bent down, i. 55.
Ioys *v. pr. t.* enjoy, i. 709.

Kene, *adj.* brave, Prol. 148; lively, i. 193; sharply, i. 636.
Kep, *v. inf.* catch, get, ii. 1029.
Kest thame, *v. pt. t.* resolved, ii. 1032; kest, *pt. t.* proposed, devised, iii. 223, 492; made, iii. 233, 239; used, consulted, iii. 927; kest doun, threw down, iv. 1.
Kirnalis, *sb.* interstices in a battlement, ii. 586.
Kiruit, *v. pt. pp.* carved, ii. 700; keruit, ii. 703, 804.
Knawleging, *sb.* knowledge, iv. 154.
Knax, *sb.* ridicule, gibe, iv. 386.
Kyde, *v. pt. t.* showed, ii. 790. See note, p. 192, and 'Kingis Quair' Glos., *s. v. Kid.*

Lacrymabill, *adj.* causing tears, i. 359.
Lak, *sb.* contempt, i. 455; iii. 149, 329, 461; iv. 387. See note, p. 200.
Laif, *sb.* the others, i. 114; ii. 21.
Laik, *v. inf.* lack, want, i. 34.
Lame, *sb.* ground, i. 916.
Lamenrie, *sb.* witchcraft, iii. 481.
Lameurie, *sb.* i. 397. See note, p. 166.
Lane, *sb.* untruth, iii. 422, 760.
Lane, *v. inf.* give false information, iii. 418; conceal, iv. 366. See J. *s. v. Layne.*
Laqueat, *v. pt. pp.* caught in a noose, iii. 375; iv. 476.
Lauchand, *pr. pp.* laughing, Prol. 21; *ppl. adj.* propitious, ii. 242.
Lauchfull, *adj.* lawful, i. 581.
Laude, *sb.* praise, cause of praise, ii. 351.
Law, *adj.* low, i. 56.
Lawcht, *v. inf.* light, fall, ii. 373.
Lawit, *adj.* rude, without art, Prol. 326.
Legent, *sb.* story, iii. 544, 914; legentis, iii. 653.
Leid, *sb.* argument, Prol. 284.
Leif, *v. inf.* live, Prol. 5. J.
Leill, *adj.* full, Prol. 35; honest, Prol. 154.
Leird, *v. pt. t.* taught, instructed, ii. 158.
Leis, *v. inf.* loose, ii. 558.
Leissum, *adj.* proper, i. 776.
Let, but, without delay, iii. 196.
Lewch, *v. pt. t.* laughed, ii. 516. H.
Licenciat, *v. inf.* allow, iii. 138.
Licent, *v. pt. t.* licensed, allowed, iii. 362.
Lichtlie, *adj.* light, unstable, i. 594.
Lichtlie, *v. inf.* make light of, despise, i. 602, 693; iv. 58; lichtleit, *v. pt. pp.* made light of, despised, i. 334, 624; lichtlyit, iv. 81. See note, p. 165.
Lichtlines, *sb.* contempt, iii. 601; iv. 67, 290.
Lidder, *adj.* disgusting, Prol. 326.
Liggit, *v. pt. t.* lay, i. 56. See note, p. 159.
Likit, *v. pt. t.* wished, ii. 375. H.
Louse, *v. inf.* loose, set free, ii. 244. H.
Ludgeing, *sb.* lodging, ii. 470; luging, ii. 387.
Lufeand, *pr. pp.* loving, Prol. 19.
Lufesum, *adj.* worthy of love, i. 731.
Luge, *v. inf.* lodge, iv. 245.
Luifrent, *sb.* love, i. 277; luifrentis, iii. 656; lustful love, iii. 508. See note, p. 165.
Luminat, *ppl. adj.* burning, ii. 925.

Lustie, *adj.* pleasant, i. 313, 730; ii. 65; iii. 908. See note, p. 165.
Lyre, *sb.* flesh and muscles, as distinguished from the bones, ii. 343.

Ma, *adj.* more, ii. 823, 825.
Machyning, *sb.* work, ii. 173.
Magrie, *sb.* trouble, ii. 167. J. See note, p. 180.
Maik, *sb.* a mate, i. 30; ii. 896.
Maikles, *adj.* matchless, i. 605.
Mair, *sb.* delay, i. 802; iv. 455. See note, p. 174.
Man, *v. pr. t.* must, i. 781. H.
Mane, *sb.* moan, lamentation, i. 206. H.
Mane, *sb.* power, iv. 370.
Manerit, *adj.* comely, beautiful, ii. 121.
Manesworne, *adj.* false, perjured, ii. 281. See note, p. 186.
Mansuetude, *sb.* gentleness, ii. 705; iv. 119; manswetude, iii. 726.
Mansweit, *adj.* meek, gentle, iii. 708.
Matalent, *sb.* rage, ii. 965; matilent, ii. 332; iii. 154; iv. 78; *adj.* angry, iv. 684.
Mayt, *v. pt. pp.* dismayed, ii. 314. See note, p. 186.
Meid, *sb.* meed, reward, ii. 167.
Meis, *v. inf.* temper, iv. 196; restrain, iv. 343. See note, p. 210.
Melancholious, *adj.* full of melancholy, i. 680.
Mell, *v. inf.* meddle, iii. 356. See note, p. 202.
Mellifluat, *adj.* flowing as if with honey, sweet as honey, i. 147.
Mendis, *sb.* satisfaction, iv. 232. H.
Mene, *v. inf.* complain, i. 733; menit, *pt. pp.* i. 819. See note, p. 173.
Meruellis, *v. pr. t.* astonishes, i. 505.
Mingis, *v. pr. t.* mix, become confused or stupefied, iv. 370.
Mischance, *sb.* misfortune, iii. 304.
Mischeuit, *p. pp.* ill constructed, Prol. 320.
Misgouernance, *sb.* misfortune, Prol. 197.
Misknaw, *v. inf.* not know, i. 62; misknawis, i. 452.
Missiue, *sb.* letter, ii. 535, 635.
Mistik, *adj.* like a mystery, beyond comprehension, ii. 930.
Miswent, *v. pt. pp.* gone wrong, i. 439.
Mitigait, *adj.* qualified, toned down, Prol. 113.
Mone, *sb.* moan, ii. 405.
Morigerate, *adj.* consistent with character, i. 153.
Mort, *sb.* death, i. 834; deadly, ii. 272.
Most, *v. pr. t.* must, i. 908. H.
Mude, *sb.* disposition, iv. 370.
Muifand, *ppl. adj.* moving, unstable, Prol. 61.
Mundiall, *adj.* worldly, i. 744.
Muse, *v. inf.* think, i. 316.
Myir, *v. inf.* bring into a mire or difficulty, ii. 936.
Mynȝeoun, *sb.* minion, coward, i. 194.

Nanis, *sb.* nonce, i. 531.
Nar, *adv.* near, i. 516; *prep.* near, i. 58.
Nill, *v.* will not, i. 893.
Nociue, *adj.* hurtful, iii. 313.
Nor, *conj.* than, iv. 277.
Norine, *adj.* for nociue, hurtful, ii. 960.
Not, *sb.* naught, nothing, ii. 975.
Notis and Instrumentis, iv. 292. See note, p. 211.
Noy, *sb.* annoyance, i. 685.
Numerait, *ppl. adj.* numbered, iv. 226.
Nyse, *adj.* stupid, i. 739.
Nyte, *adj.* neat, pretty (?), iii. 229.

Obitant, *adj.* for obstant, adverse, disobedient, i. 365, 897.
Oblait, *v. pt. t.* offered, i. 150.
Obnubilate, *ppl. adj.* taken, entangled, i. 246.
Obscurate, *ppl. adj.* darkened, ii. 395.
Occise, *v. inf.* kill, iii. 268.
Occisioun, *sb.* slaughter, Prol. 70; ii. 259.
Ocht, *sb.* ought, any part, iii. 164, 331; *adv.* in the least, iii. 169.
Ociositie, *sb.* idleness, Prol. 237.
Ockeraris, *sb.* usurer, Prol. 153. See Dunbar, p. 119, l. 58, and note, p. 147.
Of, *adv.* off, ii. 308.
Oporcitie, *sb.* difficulty, ii. 497.
Orguellous, *adj.* proud, iii. 197.
Orgweill, *adj.* proud, ii. 614; iv. 79.
Ostage, *sb.* feather, i. 83. See note p. 161.
Ouir fret, *v. pt. pp.* decked, adorned, i. 95; ii. 486; ouirfreit, i. 603.
Ouirgane, *v. pt. pp.* passed away from, i. 202.
Ouirput, *v. inf.* get the better of, ii. 425.
Ouir se, *v. inf.* overlook, iv. 244.
Ourset, *v. pt. pp.* exhausted, ii. 574, 998.
Owther, *conj.* either, iv. 512.

Pacient, *adj.* forbearing, iv. 217, 238.
Pack, *v. inf.* go, ii. 971.
Pair, *v. inf.* pare, relieve, ii. 559; lessen, iii. 573.
Palphrais, *sb.* palfrays, ii. 1033.
Pance, *v. imp.* think, consider, iii. 771, 841, 879.
Pane, *sb.* side, ii. 490. See note, p. 189.
Pannall, *sb.* dock, iii. 128. See note, p. 200.
Partiall, *adj.* taking one's part, ii. 427; iii. 134, 237.
Passand, *ppl. adj.* strong, i. 3.
Past, *v. pt. t.* passed, ii. 647.
Pastance, *sb.* pleasure, amusement, i. 196, 202.
Peiled, *adj.* peeled, in want, iv. 673.
Peir, *sb.* peer, equal, ii. 903.
Peirt, *adj.* impudent, ii. 339; sharp, iv. 613.
Penall, *adj.* given as punishment, ii. 866.
Pensit, *v. pr. t.* make, ii. 953.
Pensiue, *adj.* weighty, ii. 539.
Percust, *v. pt. pp.* struck, ii. 146.
Perfite, *adj.* perfect, Prol. 1; i. 138; perfyit, ii. 121. H.
Perqueir, *adv.* by heart, ii. 597.
Persew, *v. inf.* go, ii. 34.
Perticipant, *adj.* having a share in, i. 738.
Peruerst, *adj.* perverse, i. 791, 828; harsh, ii. 289.
Peruert, *v. pt. pp.* turned, iii. 539.
Petefull, *adj.* full of pity, i. 589.
Philistiane, *sb.* i. 167. See note, p. 164.
Pine, *sb.* pain, iii. 205, 246, 461. H.
Plane, in, plainly, ii. 704.
Plantit, *v. pt. pp.* fixed, iii. 120.
Playnt, *sb.* complaint, ii. 742.
Pleid, *v. pt. t.* subject to cross-examination, ii. 306.
Plenit, *adj.* filled, iii. 727.
Plesance, *sb.* pleasure, i. 214.
Pley, *sb.* lawsuit, iii. 120.
Plicht, *v. inf.* pledge, iv. 533.
Pointment, *sb.* point, i. 51.
Policie, *sb.* pleasure-grounds of a mansion, Prol. 172.
Pomeridiane, *adj.* after mid-day, ii. 485.
Ponderat, *v. pt. t.* considered, i. 760.
Port, *sb.* gate, ii. 887; ports, ii. 893.
Possessiue, *adj.* full, i. 764.
Practiciane, *sb.* practitioner, ii. 304.
Practik, *sb.* practice, Prol. 188.
Precell, *v. inf.* surpass, iii. 115.
Precellent, *adj.* excellent, ii. 131.
Precellit, *v. pt. t.* excelled, i. 114.
Preclair, *adj.* clear, bright, beautiful, i. 49, 112, 224; ii. 121; iv. 422.
Pregnant, *adj.* full of matter, iii. 590; important, iii. 879.
Preis, *v. pr. t.* undertake, iii. 286; *inf.* iv. 62. See note, p. 209.
Prent, *v. inf.* print, i. 299. H.; take heed to (?), iii. 841.
Prepotent, *adj.* very powerful, ii. 213, 1023.
Presonit, *v. pt. pp.* imprisoned, iii. 443.
Presuppone, *v. pr. t.* take for granted, iii. 234.
Promit, *v. pr. t.* promise, i. 225; iii. 836.
Promotioun, *sb.* moving cause, i. 533.
Proper, *adj.* suitable, good of its kind, ii. 1035.
Propine, *v. inf.* set before, i. 285.
Propone, *v. inf.* propose, set forth, i. 621; ii. 44, 334; iv. 141, 258; *pr. t.* ii. 786. See note, p. 170.
Prothogoll, *sb.* protocol, iv. 309.
Pungitiue, *adj.* sharp (L. *pungitivus*), i. 21, 635. See note, p. 157.
Purches, *v. inf.* procure, bring about, iv. 99.
Pure, *adj.* poor, Prol. 165. H.
Puttis down, *v. pr. t.* kills, i. 535. H.

Quad, *adj.* evil, ii. 333; quader, *comp. degree*, worse, ii. 161.
Quadrat, *ppl. adj.* square, i. 139; squared, finished, ii. 586.
Quair, *sb.* document, i. 882.
Queir, *sb.* church, ii. 897.
Quent, *adj.* wise, applied to a person, ii. 27; to knowledge, ii. 597.
Quhat, *conj.* whether, i. 797.
Quhilkis, *rel. pro. pl.* which, Prol. 10.
Quhill, *adv.* until, Prol. 173; *passim*: misprint for quhilk, iii. 181.
Quhylis, i. 356. See note, p. 166.
Quik, *adj.* quick, clever, Prol. 27; alive, ii. 370, 819.
Quitclame, *v. pr. t.* give up, ii. 741.
Quite, *v. pr. t.* dispense with, i. 900; acquit, i. 927.
Quite, *adj.* quit, free, iv. 436, 459.
Quotidian, *adj.* daily, ii. 151.

Rache, *adj.* quick, i. 131.
Radicait, *v. pt. pp.* rooted, fixed, i. 151.
Rair, *v. inf.* roar, iv. 406.
Rais, *sb.* race, iv. 621; *v. pt. t.* rose, iv. 336; *inf.* excite, iv. 474. H.

Rampand, *ppl. adj.* wild, Prol. 53. H.
Randerit, *v. pt. t.* repeated, i. 48.
Rank, *adj.* given to love, i. 431.
Ratland, *ppl. adj.* crackling, iii. 129.
Redact, *v. pt. pp.* reduced, iv. 528.
Reddie boun, always ready, i. 723.
Refloir, *v. inf.* cause to flourish again, make joyful, i. 295.
Refrenation, *sb.* the act of bridling or keeping back, Prol. 229.
Refutabill, *adj.* to be rejected, iii. 175.
Regentis, *sb.* professors, iii. 896.
Regiment, *sb.* government, Prol. 15; in *pl.* Prol. 59.
Reid, *sb.* counsel, iii. 189, 526.
Reill, *sb.* reel, ii. 693.
Relect, *v. imp.* read again, iii. 298.
Remeid, *sb.* remedy, ii. 456.
Remeid, *v. inf.* remedy, ii. 423; remeidit, iii. 687.
Remord, *v. inf.* refresh the memory as conscience does, iii. 843.
Rence, i. 127. See note, p. 163.
Repair, *v. inf.* abide, i. 232; dwell, ii. 198.
Repast, *v. pt. pp.* having got a repast, refreshed, ii. 473.
Repleit, *adj.* filled, i. 146.
Represent, *v. inf.* present, iv. 129.
Repudie, *sb.* reproach, iv. 68.
Requeist, *adj.* requisite, necessary, iv. 741.
Residence, *sb.* delay, ii. 976.
Resound, *v. pr. t.* be according to, iii. 328.
Resplaid, *v. pt. pp.* having the edges of the seams sewed down, i. 121.
Resplend, *v. inf.* shine, i. 103.
Resplendour, *sb.* splendour, ii. 929.
Retreit, *v. inf.* cause to go back, ii. 5.
Reuelat, *v. pt. pp.* revealed, made known, iii. 420.
Reuert, *v. inf.* recover, i. 686.
Reuis, *v.* steals, i. 403.
Reuth, *sb.* pity, iv. 434. See note, p. 212.
Riat, *sb.* riot, iv. 474.
Rich, a misprint for richt, iii. 301.
Rigerous, *adj.* hard, cruel, i. 681; rigorous, i. 701.
Ring, *v. inf.* reign, i. 814; ii. 220; iii. 380; kingdom, iii. 499. See note, p. 203.
Rite, *sb.* custom, i. 720.
Roborat, *ppl. adj.* strengthened, ii. 585.
Rocht, *v. pt. t.* care, i. 233. See note, p. 164.
Rollis, *sb.* documents, iii. 129, 298; roll, iii. 255.
Rout, *v. inf.* cry out, iv. 406.
Rowmes, i. 709. See note, p. 173.
Rurall, *adj.* unlettered, Prol. 282, 328.
Ruse, *v. inf.* praise, i. 389; ii. 748. H.
Ryotous, *adj.* given to love, i. 431.
Sa, *conj.* if, iii. 186.
Saciat, *v. pt. pp.* satiated, satisfied, i. 211.
Saif, *v. inf.* save, ii. 38.
Salue, *sb.* safety, ii. 946.
Saluist, *v. pt. t.* saluted, ii. 37.
Salusings, *sb.* salutations, i. 290.
Samin, *adj.* same, i. 28. See note, p. 157.
Sang Scule, singing school, Prol. 203.
[Sa]vne (?), *sb.* knowledge, Prol. 211.
Saw, *sb.* saying, i. 482; sawis, i. 556.
Saw, *v. inf.* is this for *faw*, fall, iii. 427?
Sawrit, *adj.* savoured, having savour or smell, ii. 852.
Saxeane, *adj.* of stone, ii. 488.
Scelerait, *ppl. adj.* wicked, ii. 296; scelerat, ii. 367.
Schaip, *v. pt. t.* take the resolution, iii. 292.
Schamelie, *adv.* shamefully, i. 706.
Scheddit, *adj.* cut, iv. 612.
Scheith, *sb.* scabbard, iii. 128. H.
Schene, *adj.* beautiful, i. 511; ii. 71, 546, 590; iii. 92; iv. 645. See note, p. 168.
Schent, *v. pt. pp.* ruined, i. 706.
Schrewit, *adj.* wicked, Prol. 254.
Science, *sb.* knowledge, ii. 491, 977; iii. 892.
Scientiue, *adj.* having knowledge, learned, Prol. 2; ii. 536.
Scriptour, *sb.* writing, i. 298.
Seclude, *v.* as if *pt. pp.* secluded, iii. 793.
Secre, *adj.* secret, i. 652.
Secreit, *adj.* living in secrecy, i. 731; ii. 550.
Seid of Salomon, seed of Solomon = wise men, ii. 38.
Seill, *sb.* soul, Prol. 135.
Seir, *adj.* various, many, Prol. 295; i. 717, 742; iii. 322, 485, 642.
Sell, *pro.* selves, iv. 514.
Sempill, *adj.* common, humble, Prol. 154.
Sen, *conj.* since, *passim.* H.
Send, *v. pt. pp.* sent, iv. 222.
Sendill, *adv.* seldom, i. 737; ii. 759; seindill, ii. 156.

Sensine, *adv.* since that time, iii. 204, 463. H.
Sentence, *sb.* purpose, i. 499; meaning, i. 564.
Sequent, *adj.* following, i. 810.
Sequestrate, *v. inf.* to turn from, i. 249.
Sergiands, *sb.* sergeants, iii. 7. See note, p. 195.
Sermonis, *sb.* speech, i. 739; sermone, iii. 328.
Serue, *v. inf.* deserve, ii. 362; *pr. t.* ii. 335; *pt. t.* ii. 366, 369; iii. 436, 448, 532; *pt. pp.* ii. 167.
Set with weit, rainy, i. 38.
Siclik, *adj.* such, i. 746. H.
Sindrie, *adj.* sundry, different, Prol. 33. H.
Sine, *sb.* sign, image (?), ii. 514.
Sine, *adv.* then, ii. 1026; iv. 653. H.
Situat, *ppl. adj.* situated, placed, Prol. 8. See note, p. 140. H.
Skalit, *v. pt. pp.* scattered, i. 551. H.
Skant, *adj.* small, worthless, i. 900; *adv.* scarcely, ii. 648.
Skarslie, *adv.* in a scanty manner, ii. 473.
Skill, *sb.* wisdom, i. 784.
Skry, *sb.* scream, iv. 336.
Slak, *sb.* hollow between hills, or heights, iii. 146. H.
Slaw, *adj.* slow, Prol. 16.
Sle, *adj.* sly, cunning, ii. 597.
Sliches, *sb.* charms, iii. 45.
Slipperie, *adj.* given to sleep, Prol. 16, 80. See note, p. 144.
Slow, *sb.* a sloth, Prol. 222.
Solitair, *adj.* solitary, alone, i. 53, 201, 221; ii. 195.
Soll, *v. pt. t.* shall, i. 689.
Sop, *sb.* a dainty bit, what is best, ii. 104. See note, p. 178.
Souenance, *sb.* surety, safety (?), ii. 455, 1026.
Souer, *adv.* firmly, i. 92; ii. 698; sour, *adj.* strong, stout, ii. 276; sowr, determined, iv. 620.
Sourelie, *adv.* firmly, ii. 902.
Sowme, *sb.* sum, ii. 525.
Speid full, *adj.* according to justice, iii. 200, 909; proper, iv. 636.
Spowsage, *sb.* marriage, iii. 221.
Stafsling, *sb.* sling attached to a rod, ii. 226. See note, p. 182.
Stakkerand, *ppl. adj.* staggering, ii. 363.
Stall away, *v. pt. t.* stole away, slunk away, iii. 211.
Steir, *sb.* government, i. 17.
Steird, *v. pt. t.* stirred, moved, ii. 157; steir, *inf.* disturb, ii. 918.
Still, *sb.* style, iii. 116.
Stomak, *sb.* state of inner man, ii. 182; stomake, iv. 234.
Stomochat, *adj.* angry, i. 618; ii. 563; iii. 253; stomachait, iv. 227.
Storme bestaid, *adj.* in a state of commotion, ii. 182.
Stormestaid, *adj.* in a state of storm or anger, iv. 234.
Stound, *sb.* sharp, sudden pain, i. 641; iv. 350. H.
Stound, *sb.* space, ii. 408. See note, p. 187.
Strenthie, *adj.* strong, i. 514.
Stuprat, *v. pt. pp.* violated, iii. 582.
Subdelegat, *sb.* substitute, i. 215.
Substanciall, *adj.* having substance, heavy, ii. 515.
Substantious, *adj.* full of substance, i. 605.
Substantive, *adj.* fixed, steady, i. 68.
Subtialtie, *sb.* cleverness, wisdom, ii. 111.
Suddant, *adj.* sudden, i. 834. H.
Suffocat, *v. inf.* choke, lessen, ii. 720.
Suith, *adj.* true, i. 564. See note, p. 169.
Suith, *sb.* truth, iii. 358, 381.
Suithlie, *adv.* in truth, Prol. 12; i. 865; iii. 207.
Suits, *sb.* cases, iii. 11.
Sultell, *adj.* subtile, crafty, Prol. 25.
Sumthing, *adv.* somewhat, i. 772.
Superexpendit, *v. pt. pp.* bankrupt, ii. 685.
Superlative, *adj.* very high, i. 633; very great, i. 760.
Superseid, *v. inf.* delay, ii. 164; put off, ii. 624.
Supple, *sb.* help, i. 649; ii. 214, 320, 666, 719; supplie, ii. 678.
Supple, *v. pr. t.* help, i. 637; *inf.* i. 801; ii. 185.
Suppone, *v. pr. t.* suppose, Prol. 283; i. 925.
Suspend, *v. inf.* abrogate, iii. 369.
Suspensiue, *adj.* worthy to be suspended or disallowed, doubtful, iii. 315, 365, 798.
Sussie, *v. imp.* think, be anxious, ii. 428.
Sustene, *v. pr. t.* suffer, i. 194.
Sutour, *sb.* an officer that follows a court, iii. 4; iv. 259; sutouris, iv. 242. See note, p. 195.
Suttellie, *adv.* cunningly, with skill, i. 140.

Swyith, *adv.* quickly, i. 5; ii. 991; iv. 335, 429. See note, p. 171.
Syis, *sb.* times, i. 670; ii. 1004; sis, ii. 760; iii. 308. See note, p. 171.
Syis, *sb.* assise, jury, iii. 185, 252; iv. 24, 103; syse, iii. 918, 923; iv. 222, 248, 325, 410; sise, iv. 230.
Sythit, *v. pt. pp.* cited, iii. 774.

Tablets, *sb.* small pieces, i. 139.
Taffeteis, *sb.* a kind of fine smooth silk, i. 124.
Tane, *v. pt. pp.* taken, i. 203. H.
Tarie, *sb.* delay, i. 787; tary, iii. 917.
Tariment, *sb.* delay, i. 804.
Tedious, *adj.* what causes weariness, i. 619; ii. 291. See note, p. 186.
Teind, *sb.* tithe, i. 546.
Tene, *sb.* trouble, pain, i. 375; ii. 288; iv. 723. See note, p. 166.
Tenefull, *adj.* full of anger, i. 683.
Tergattis, *sb.* an ornamental blazon on the bonnet or hat, i. 85. See note, p. 161.
Thay, *dm. pro.* these, ii. 922.
Thir, *dm. pro. pl.* these, Prol. 10, 32, 35, 46, 48, &c.
Thirlage, *sb.* bondage, Prol. 171; ii. 272; iii. 395; iv. 528.
Thirll, *v. pr. t.* pierce, i. 636; thirlit, *pt. pp.* pierced, i. 175.
Thort, *adv.* across, crosswise, i. 124. See note, p. 163.
Thrang, *v. pt. t.* thronged, drove, i. 4.
Thrift, misprint for thrist, iv. 360. See note, p. 211.
Thring, *v. inf.* knock, strike, ii. 271; thringand, *pr. pp.* driving, i. 4. See note, p. 156.
Thristit, *v. pt. t.* clasped, iv. 590.
Till, *prep.* to, ii. 474. H.
Tinis, *v. pr. t.* loses, i. 325; tint, *pt. pp.* ii. 885. H.
Tinsall, *sb.* loss, iv. 479. See note, p. 212.
To, *adv.* too, ii. 588.
Tome, *adj.* empty, Prol. 139; tume, Prol. 174; twme, iii. 128. H.
Trace, *sb.* state, condition, i. 683.
Traduce, *v. inf.* draw out the meaning, Prol. 287.
Traist, *adj.* trusty, i, 87; iv. 398.
Trane, *sb.* what draws or brings, i. 590.
Transformatis, *sb.* Ovid's Metamorphosis, iii. 104.
Transitiue, *adj.* changing, i. 67.
Translait, *v. pt. pp.* changed, iii. 185.
Tratlor, *sb.* a tattler, a babbler, Prol. 175.
Tray, *sb.* i. 375. See note, p. 166.
Tribulance, *sb.* trouble; distress, ii. 531.
Tribulat, *v. pt. pp.* distressed, iii. 32.
Troubillois, *adj.* causing trouble, ii. 298.
Trumphatik, *adj.* of or belonging to trump, principal, ii. 927.(?)
Tryne, *v. inf.* come, i. 189.
Tuich, *v. inf.* touch, i. 517.
Tuilze, *sb.* quarrelling, Prol. 70. See note, p. 144.
Turn, *sb.* deed, Prol. 254.
Tydement, *sb.* time, season, i. 26.
Tyir, *v. inf.* tire, stop, ii. 693.

Vacand, *adj.* free, at liberty, i. 30.
Valay, *sb.* valley, i. 39.
Valetude, *sb.* good health, ii. 106.
Valour, *sb.* value, iii. 566; valure, Prol. 23.
Vassalage, *sb.* brave deeds, ii. 266.
Veill, *adv.* well, i. 461.
Venereane, *adj.* belonging to Venus, ii. 755; iii. 720, 758; iv. 733.
Vengeabil, *adj.* full of vengeance; cruel, i. 713.
Verament, *sb.* truth, i. 763; verrament, i. 904.
Vererund, *adj.* terrible, iii. 325.
Verray, in, in truth, ii. 96, 414; into verray, ii. 772.
Versificat, *ppl. adj.* employed in, ii. 176.
Vespertine, *adj.* of or belonging to evening, ii. 695.
Vibrant, *ppl. adj.* having cause of agitation or anger, i. 735.
Vincus, *v. inf.* vanquish, ii. 232; vincous, iii. 45; vincust, *pt. t.* ii 253.
Virginall, *adj.* becoming a virgin, i. 915.
Viuificatiue, *adj.* life-giving, ii. 852.
Voce, *sb.* voice, i. 677.
Voit, *sb.* vote, in ane voit=with one consent, ii. 494.
Vltioun, *sb.* revenge, iv. 142.
Vltrequedance, *sb.* outrageous conduct, ii. 168; iii. 637; vultrequedance, iv. 621.
Vmbeset, *v. pt. pp.* set round, i. 113; surrounded, ii. 898.
Vnabill, *adj.* unfit, iii. 172.
Vncouth, *adj.* strange, ii. 437, 861; uncommon, iv. 174. See note, p. 188.
Vneis, *sb.* want of ease, pain, iii. 290.

Vnrefrenit, *adj.* unbridled, i. 825.
Vnrufe, *sb.* unrest, ii. 446.
Vult, *adj.* face, i. 157, 713; ii. 289; iii. 325; vultis, ii. 293.

Waik, *adj.* weak, Prol. 190.
Waill, *sb.* fashion, i. 153; choice, selection, ii. 103. H.
Waillit, *adj.* selected, choice, beautiful, fashionable, i. 64.
Wairit, *v. pt. t.* spent, iii. 450. See note, p. 202.
Wait, *v. pr. t.* know, i. 404; ii. 921; iii. 97, 235, 256, 876, 892; iv. 207. H.
Wald, *v. pt. t.* would, ii. 5.
Wald nocht, would not grudge, i. 898. See note, p. 176.
Wan ouir, *v. pt. t.* crossed, ii. 683. H.
Wane, *sb.* abode, shelter, ii. 197.
Wanhoip, *sb.* despair, i. 170; wanhope, iv. 84.
Wanrest, *sb.* unrest, trouble, ii. 456, 865.
Wapt, *pt. pp.* turned, Prol. 107; wappit=tossed, ii. 619, 641.
Waryit, *adj.* accursed, i. 789. See note, p. 174.
Wassallage, *sb.* courage, i. 171.
Wayis me, woe is me, i. 624.
Wedder, *sb.* weather, i. 21. See note, p. 157.
Weid, *sb.* clothes, i. 64; ii. 566.
Weir, but, without doubt, iii. 216. See note, p. 201.
Welth, *sb.* the state of being well, health, i. 171; ii. 106; power, iii. 753.
Wene, *sb.* doubt; but wene=without doubt, iii. 51.
Went, used for *go*, ii. 885.
Werament, *sb.* truth, ii. 905.
Wickit, *adj.* wicked, ii. 297. H.
Will, *adv.* out of the way, ii. 782. H.
Wis, *adj.* wise, ii. 761.
Wit, *v. inf.* know, ii. 134.
Wit, *sb.* information, ii. 482; understanding, iii. 893.
Withcled, *v. pt. pp.* clothed, iv. 549.
Wnricht, *sb.* injustice, ii. 865.
Wod, *adj.* mad, Prol. 53. J. H.
Woddis, *sb.* woods, i. 4.
Wonder, *adv.* wonderfully, much, Prol. 9, 14. See note, pp. 140, 141.
Wox, *v. pt. t.* waxed, iv. 320.
Wraith, *adj.* wroth, iv. 320.
Wrangous, *adj.* full of wrong or evil, i. 583.
Wyittis, *v. pr. t.* lays the blame on, Prol. 197; wyte, *imp.* iii. 126.
Wys, *adj.* wise, ii. 749.

ʒown, *sb.* ewe, Prol. 54.
ʒet, *sb.* gate, ii. 483.

THE END.

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